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THE DIOCESE OF FORT WAYNE

**By The Most Rev. John F. Noll, D. D.
Fifth Bishop of Fort Wayne**

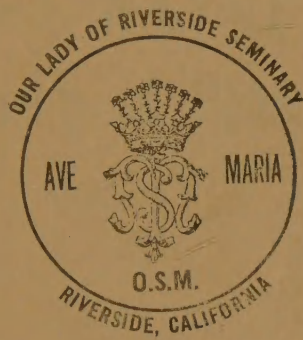


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THE
DIOCESE
OF
FORT WAYNE
Fragments of History

VOL. II



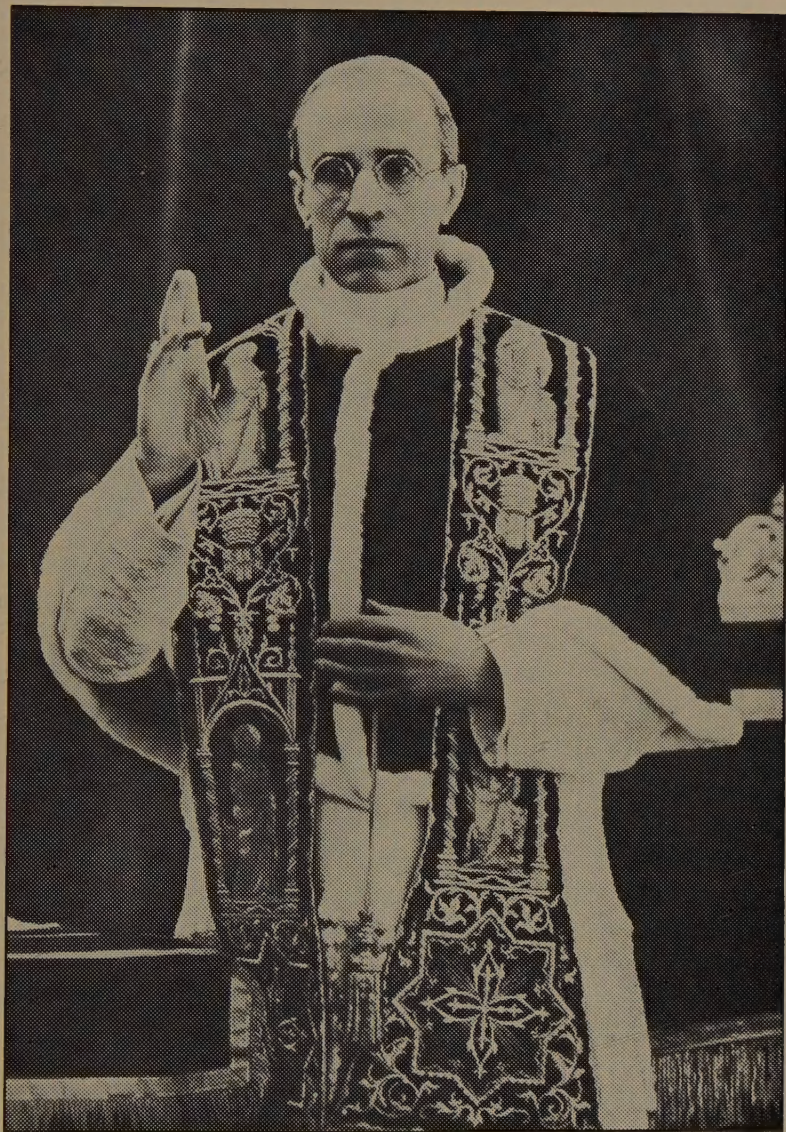
By The Most Rev. John F. Noll, D. D.
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1941

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His Holiness, Pope Pius XII



On March 2, 1939, Eugene Cardinal Pacelli, Secretary of State to Pope Pius XI, was chosen Supreme Pontiff.

Apostolic Delegate To The United States



The Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, appointed by the late Pope Pius XI on March 17, 1933.

PREFACE

The clergy of the Diocese of Fort Wayne are indebted to my predecessor for collecting data on the priests who were the pioneers and trail-blazers in northern Indiana, and who prepared the way for the formation of parishes by visiting communities in which there were a few scattered Catholics and by assisting them in the erection of churches and schools.

Bishop Alerding's work, entitled *The Diocese of Fort Wayne*, covered the period from the establishment of the diocese in 1857 to the year 1907—exactly fifty years.

But during these past thirty-four years not only has the number of the secular clergy doubled, but only 27 priests now survive who were ordained prior to 1907. Many new parishes have been formed since that time, and many cities having populations ranging from 60,000 to 100,000, and now containing many churches and schools, were then only small towns with few places of worship.

When Bishop Luers came to Fort Wayne the town had about 10,000 inhabitants. When Bishop Dwenger was appointed Bishop in 1872, Fort Wayne was a small city of 19,000 people. Upon the arrival of Bishop Rademacher, the city had grown to 33,000. Upon the accession of Bishop Alerding Fort Wayne had grown to be a city of 45,000 people. At the time of the appointment of Bishop Noll its population had passed the 150,000 mark.

The Diocese of Fort Wayne has grown as follows: When Bishop Luers was consecrated the first Bishop, the diocese had a Catholic population of about 25,000; at the time of his death and the appointment of Bishop Dwenger, its population had grown to nearly 50,000; at the time of Bishop Rademacher's appointment, the Catholic population had reached about 65,000; at the time of Bishop Alerding's coming, it had reached about 75,000.

During the incumbency of Bishop Alerding, on account of the great development in Lake County and the growth of the cities of South Bend, Mishawaka and Fort Wayne, the Catholic population grew to 150,000. At present it runs past 185,000, even according to parish reports.

It will be remembered that after Bishop Luers received his appointment to the new Diocese of Indiana, he hesitated whether he should establish his See at Fort Wayne or at Lafayette. At that time the cities of Fort Wayne and Lafayette had a population of almost equal size. But the wisdom of his choice has been proved by time. At this writing Fort Wayne has a population of 126,000 and Lafayette only slightly more than 30,000. In other words Fort Wayne's population has increased more than twelvefold while that of Lafayette has not increased more than threefold.

It has been deemed wise to bring the records of the Diocese of Fort Wayne up to date, and to present a brief statistical story of each parish in connection with the Deanery in which it developed.

The space allotted to each of the 190 parishes and missions must needs be extremely limited; in fact, the data can be only statistical if we would incorporate all in one volume. For full, even if condensed, reports of the accomplishments of priests, the brief sketch devoted to each parish with which they were ever connected, must be referred to.

The reader will note that we trace the beginnings of Catholicity in the area now circumscribed by the Diocese of Fort Wayne from the time it was a part of the one big diocese of the United States, namely, that of Baltimore, and later of the Bardstown and Vincennes dioceses. A short sketch of each of the five Bishops who have governed this diocese and of their Vicars General is then presented.

The brief biography of the clergy is included in the story of the parishes with which they are now associated. Under a separate caption attention is given to priests who are serving in the Army and Navy, or in other fields in and outside the diocese, or who are engaged in teaching or who are retired.

Even a skeleton record, fairly complete and accurate, will be of some use to the one who will undertake the writing of the story of separate parishes. Individual parish stories are written from year to year on the occasion of Golden or Diamond or Centenary Jubilees, but they cannot hope to elicit more than a local interest.

During recent years many Religious Orders of men and women have established centers in this diocese, and we have included in this work a brief description of the origin and purpose of such Religious Orders or Congregations, and also of the important institutions which some of them conduct.

The compiler trusts that, after the elapse of thirty-four more years, the records contained herein will be properly supplemented.

✠ JOHN F. NOLL

Bishop of Fort Wayne

INTRODUCTION

HISTORY vs. HIS STORY

History as it is usually written for others' instruction is too often "his story". Since the beginning of the sixteenth century, according to a brilliant scholar, it has been a "conspiracy against the truth."

Nationalism and sectarianism militate against a dependable version of history. The writers in any given nation are inclined by their very loyalty to their flag to justify a war, or a persecution, or a schism, no matter what the pretext for it, precipitated by the ruling powers of their country. Their national prejudices also prevent them from furnishing a just estimate of the people or institutions of other countries. Next to national prejudice ranks religious prejudice. It is unthinkable that would-be historians, loyal to the realm in England, in Germany, in Switzerland, in Holland, in Sweden, in Norway, would not be swayed by prejudice in dealing with the Church, which was officially persecuted. There are few people who are in reality entirely neutral. On the occasion of a persecution they are either with the government or with the Church, and no version of history would be worth the paper it is written on if it was published during the heat of the trouble, when everyone's passions are aroused, and when all are influenced by vehement propaganda.

Nearly all history was made before America was discovered, and it was written in the first instance, even for modern consumption, by Englishmen, or Germans, or Frenchmen. In the religious revolt in England and in Germany the Catholic records were destroyed principally by the well-planned destruction of libraries; while on the other hand the government, or Protestant story, was written at the instigation of the civil powers and preserved in order to remove the stigma from those who launched or fostered the persecution. Works on history today, which afford the basis for encyclopedia articles, for magazine stories, for textbooks in sectarian institutions, and even

in the public schools, are built up from these prejudiced, exaggerated, and usually very false records.

To bring this home to you with clear force, let me ask you: Who, in America, outside the Catholic group, has not been misled by the recent persecution in Mexico? To justify its attitude the Government used every possible means of propaganda and capitalized the prejudices of our non-Catholic people. Very little written by those who were competent to speak for the Church reached non-Catholic ears. In fact no one was permitted to speak for the Church even in Mexico itself without being imprisoned and tortured. Issues of daily newspapers were confiscated as frequently as they spoke a word in behalf of the Church or gave expression to a criticism of the persecuting powers. Who could credit the "history" of this late persecution written by an admirer of Calles? But much "history" has been written by just such prejudiced writers. It is the perpetuation of the so-called historians' "story" which explains the deep-seated prejudice against the Catholic Church, the suspicions which people entertain concerning her, the thousand lies which they believe about her.

Now in this little work we have no thought of writing more than a fragmentary history of the Catholic Church in northern Indiana. But the reader may depend on the accuracy of what will be written. Of course our only purpose is to bring down to date a record which ended about the year 1907, in the work of my predecessor of happy memory. But we shall first trace the succession of spiritual jurisdiction exercised over what became the State of Indiana.

+ John Francis Noll
Bp. of Ft. Wayne

[We are indebted to the Catholic Family Annual for the biographical sketches of Bishops Carroll, Flaget, and Bruté.]

PART I.

Up to the Founding of the See of Fort Wayne.

Chapter I

FORT WAYNE ONCE UNDER THE DIOCESE OF QUEBEC

Territory throughout the world, no matter how sparsely settled, is placed under some delegated ecclesiastical jurisdiction by the head of the Universal Church, and it rests with this Bishop or Vicar Apostolic to provide ways and means of ministering to his spiritual subjects as well as circumstances may render it possible.

The territory now embraced by Indiana, as well as by half a dozen other states, was placed under the jurisdiction of the Bishop of Quebec in the year 1674, more than one hundred years before the Declaration of Independence was signed.

In the year George Washington was inaugurated as our first President, John Carroll was consecrated America's first Bishop, with Baltimore as his seat of residence, and the whole United States as his diocese. The Catholic population, scattered over the whole territory, was estimated at 20,000 at that time.

REV. PIERRE GIBAULT

But several years before the inauguration of our first President, the Bishop of Quebec provided Indiana and Illinois with one priest in the person of his Vicar General, Father Pierre Gibault.

An early historian, after lauding the zeal of this priest, says: "Kaskaskia, it is true, was his home, but it was he who revived the faith of Vincennes." This city had not been visited by a priest for five years and its people petitioned him to locate there, which he did in the year 1780, where he began to make civic as well as ecclesiastical history.

Vincennes, and much of the northwest territory at that time belonged to the English, and people of the

United States are indebted principally to Father Gibault for the acquisition from the British of the States of Indiana, Illinois, Michigan, Wisconsin and part of Minnesota. We are told by the historian that when George Rogers Clark left the falls of Ohio in 1778 to capture the town of Kaskaskia, he was greatly aided by Father Gibault, who took the people into the church and, after addressing them, urged that they take sides with the United States against the British. Through Father Gibault's assistance General Clark captured Kaskaskia and then marched to Vincennes, whither Father Gibault accompanied him, and where he rendered the same sort of service that he did at Kaskaskia. He assured the Vincennes' inhabitants that it was to their interest to side with the United States.

Judge John Law, one of Indiana's historians, says: "Next to Generals Clark and Vigo, the United States is indebted more to Father Gibault for the accession of the states in what was originally the Northwest Territory than to any other man." Father Gibault, we are told, even furnished money to General Clark to buy food for his soldiers, which the General seemingly regarded as a gift, because the money was never returned to the priest. Father Gibault hints at this in a letter to General Arthur St. Clair, dated May 16, 1790, in which he says: "The undersigned has the honor to represent to your excellency that from the moment of the conquest of the Illinois country by Colonel George Rogers Clark, he has not been backward in venturing his life on the many occasions in which he found his presence was useful, and at times sacrificing his property, which he gave for the support of the troops."

General St. Clair requested Thomas Jefferson, then President of the United States, to donate Father Gibault some land in return for money advanced, but the request went unheeded.

After laboring for thirty-five years among the Redmen of Illinois and Indiana, Father Gibault died at New Madrid, Missouri, in 1804. Nothing is of record concerning his place of burial.

GROWTH OF THE CATHOLIC CHURCH IN THE
UNITED STATES SINCE 1775.

The first Catholic missions in the present limits of the United States were those of the Dominicans, Jesuits, and Franciscans among the Indians. "The English and Dutch colonies," says T. D'Arcy McGee, "planted in the very noonday of the Reformation, inherited all its virulence against priests and Jesuits. The so-called freemen of New England sought Rale in his chapel by the Norridgewock, and slew him on its threshold. Penn was censured for allowing Mass to be celebrated in his Sylvania, and, in 1741, a poor man was hanged in New York for being a priest. The German emigrants to the Middle and southern States did sometimes keep a concealed priest among them; but, under God, it was Irish immigration which, overcoming the malice of the bigot and the injustice of the laws, gave freedom to the altar and security to its ministers."

The earliest Catholic settlers were those in Maryland and Pennsylvania. The Carroll family immigrated to Maryland about 1700. Catholic clergymen could then officiate only in private houses, and the fathers of the Carrolls had chapels under their own roofs. John Carroll, first bishop and archbishop in the United States, was born in such a chapel-house, on January 8, 1735. One of the first Catholic churches in Pennsylvania was connected with the house of a Miss Elizabeth McGawley, an Irish lady, who, with several of her tenantry, settled on land on the road leading from Nicetown to Frankfort.

In 1734 Governor Gordon and Council prohibited the erection of a Catholic church in Walnut Street, Philadelphia. St. Joseph's Chapel was opened in 1733, however, and St. Mary's Church was erected in 1763. In 1756 the Catholics of Maryland were assessed for tithes to support the pastors of the Protestant denominations. In 1770 St. Peter's Church, in Baltimore, was founded. In 1784 the first Catholic congregation was assembled in Boston by the Abbé La Potherie, a Frenchman, and in

1788 they obtained the old French church in School Street. The old cathedral was dedicated in 1803 by Bishop Carroll, assisted by Dr. Cheverus. This was the beginning of the Church in the Eastern States.

In New York, the first church, St. Peter's, was erected in 1786. In 1791 Bishop Carroll founded St. Mary's College, and in 1804 obtained a charter for Baltimore College, which was first opened in Mulberry street in that city. St. Mary's is the alma mater of the Church in America.

Besides these, within the present limits of the country, there were a few French Catholics at Detroit, Vincennes and in Illinois, and scattered trappers, with Indian converts. Louisiana and Florida had their Catholic church organizations dating from the settlements of those colonies, but the total of all these was inconsiderable. In California the cross had just been planted.

Such were the humble beginnings, such the difficulties encountered by the Church in laying her foundations, now so broad, in the United States. Let us contrast the Church of a century ago with that of to-day.

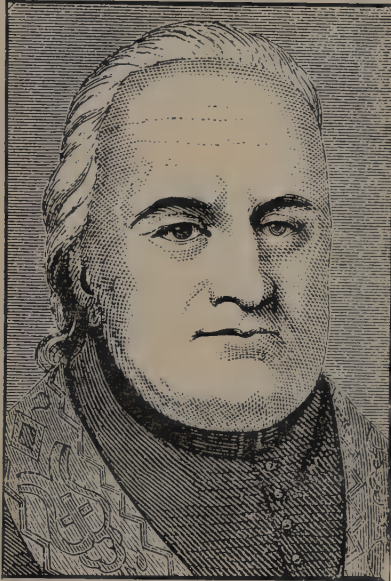
When in 1784, Father John Carroll, S.J., was consecrated in England first bishop for the United States, there were not above six Catholic churches in the country. One century later there were 6,920 churches, chapels, and stations. At present there are 19,000 churches and 27,000 priests.

In 1785 Bishop Carroll estimated (seemingly too low) the Catholic population "in Maryland at 16,000, in Pennsylvania over 7,000, and, as far as information could be obtained, in other States about 15,000." One century later the Catholic population was over 6,000,000. Today it is close to 26,000,000.

THE MOST REV. JOHN CARROLL

First Archbishop of Baltimore and of the United States

This illustrious prelate, who has justly been styled the Patriarch of Catholicity in the United States, was born in Upper Marlboro, Prince George's County, Maryland, on the 8th of January, 1735. His father, Daniel Carroll, was a native of Ireland, and came to this country in his youth. The future Archbishop's parents were pious Catholics, and the training they gave was manifest in his life. His mother lived raised to the highest ecclesiastical dignity in his native country, and to this good mother he was ever a dutiful son, even amidst the cares,



labors, and honors of his exalted station. His education, until he arrived at the age of thirteen, was acquired at the Jesuit School at Bohemia, Maryland, and he was next sent, together with his cousin, the illustrious patriot, Charles Carroll of Carrollton, to the College of St. Omer in Flanders. His piety and attention to his studies were remarkable, and he won the praises of his superiors and the affection of his companions. He resolved to give his life to religion, and entered the Novitiate of the Society of Jesus; made his ecclesiastical studies at the Jesuit Colleges of Liege and Bruges; was ordained a priest in 1769. He was appointed tutor to

the son of Lord Stourton, an English nobleman, and with his pupil made the tour of Europe in 1772 and 1773. He was afterwards a professor in the College of Bruges, and while thus engaged he heard of the suppression of his order, to which he was greatly attached. He bore this sorrow with perfect humility and resignation to the decree of the supreme head of the Church.

When he saw the American colonies resisting the tyranny of England, he warmly espoused the cause of his native country, returned to Maryland, and was a distinguished patriot throughout the struggle. He accompanied Dr. Franklin and Charles Carroll of Carrollton on a mission to Canada, in order to secure the alliance of Canada with the struggling colonies, or at least its neutrality; and he was a warm admirer of Washington, upon whom he delivered an eloquent eulogy, at the request of Congress, in 1800. On his return to America, he conducted a mission at Rock Creek, Maryland, and also visited the Catholics at Aquia Creek, Virginia. He was afterwards appointed Superior of the Catholic clergy of the then United Colonies, took up his residence in Baltimore, and rendered important services to the Church, and to the cause of religion and education. He was the founder of Georgetown College while Superior of the clergy, and, after his consecration as Bishop, he founded St. Mary's College, Baltimore, and took a prominent part in the founding of the Sisters of Charity under Mother Seton at Emmitsburg. He was appointed first Bishop of Baltimore in 1789, and was consecrated in England, August 15, 1790.

He appointed pastors for various parts of the country from among the clergy of Maryland and Pennsylvania, and secured the services of many excellent and devoted priests from Europe. He established missions, built churches, and sent holy missionaries to the North, to the South, and to the West, and governed the Church with wisdom and ability, reformed abuses, and promulgated laws for ecclesiastical government. His diocese embraced the whole of the then United States, and the blessings of his benign and vigilant administration were

experienced in every direction. He had the consolation of seeing four additional Episcopal Sees erected respectively at Boston, New York, Philadelphia, and Bardstow, Kentucky, in 1808, and he consecrated the Bishops for these dioceses, except that of New York, in his episcopal city of Baltimore, in 1810. The same decree that created these new sees erected Baltimore into a metropolitan see, and raised Dr. Carroll to the dignity of Archbishop. Finally, after a long and useful life, devoted to God and His Church, Archbishop Carroll was summoned to his eternal reward. In his humility, he asked to be laid on the ground to die; he displayed heroic virtue to the last, and expired December 3, 1815, at the age of eighty.



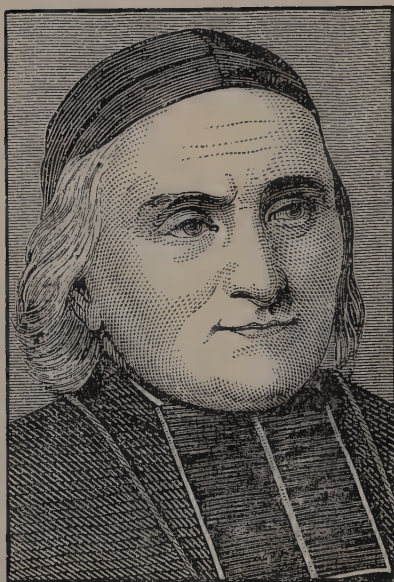
The new replacement (1929) of the first seminary in the United States, founded by Bishop Carroll.

RT. REV. BENEDICT JOSEPH FLAGET

Bishop of Bardstown and of Louisville, who was given jurisdiction over Indiana

Few Bishops among the great and pious men who have adorned the episcopate in the United States have left a higher reputation for personal sanctity than Bishop

He was born at Conflans, a little village in Auvergne, on the 7th of November, 1763. He lost his father just before his birth, and before he reached his third year. His mother, a pious and devoted woman, ever, adopted his piety, and, after his death, entered the Society



Flaget.

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of St. Sulpice. As the troubles of the French Revolution came on, he offered himself to Bishop Carroll, and arrived in Philadelphia, November 7, 1793. His first mission was at Vincennes, Ind., one of the oldest French settlements in the West, whence he was recalled in 1795 to assume a professorship in Georgetown College. After a visit to Havana, where a Sulpician College was projected, he returned to Baltimore, and was about to enter the Trappist order, when Bishop Carroll nominated him to the Holy See for the new diocese of Bardstown. In spite of his reluctance, he was consecrated November 4, 1810. Zealous priests had labored in the field assigned

to him, but an immense labor was yet to be done to supply the wants of the faithful. What Bishop Flaget effected is to be seen to this day, not least, perhaps, in the spirit of utter loyalty and obedience to the Holy See which characterized him. His labors extended even to St. Louis and New Orleans, and he was instrumental in the establishment of a Bishop at the former city. In his own diocese he established a seminary, and by the aid of such priests as David, Nerinkx, Elder, Byrne, and the Dominican and Jesuit Fathers, saw institutions arising to meet the urgent wants of his flock. After attending the first Provincial Council of Baltimore in 1829, he resigned his see, and his resignation was accepted by the Holy See in 1832; but his coadjutor, Bishop David, resigned, and Bishop Flaget was finally reinstated, and Dr. Chabrat made coadjutor. Bishop Flaget then, for the first time, visited Rome, where the Pope received him with great honor, and urged him to visit France and Northern Italy to commend the Association for the Propagation of the Faith. Cures effected by his prayers, which seemed miraculous, added to the glory of his name and of his reputation. Returning to Kentucky, he resumed his toilsome labors, seeing his old friends succumb and die around him. After the see was removed to Louisville, Dr. Chabrat resigned, and the Rev. M. J. Spalding, later Archbishop of Baltimore, was made his coadjutor. As years increased, his active labors were more confined, and, after a brief illness, he died February 11, 1850. "He died as he had lived—a saint; and the last day was, perhaps, the most interesting and impressive of his whole life," wrote a biographer. Ten years after his consecration Bishop Flaget's burden was lightened by the transfer of Indiana to a new See.

Chapter II

UNDER BISHOPS OF VINCENNES

Soon new Episcopal Sees were created at Charleston, South Carolina, in 1820; at Cincinnati in 1821; at St. Louis in 1827; at Mobile in 1829; at Detroit in 1833; at Vincennes in 1834.

The territory now constituting the diocese of Fort Wayne, as might be conjectured, became part of the diocese of Vincennes, which embraced the whole State of Indiana, and the eastern part of Illinois. The Right Reverend Simon G. Bruté was selected as the first Bishop of this new diocese.

The United States CATHOLIC ALMANAC OR DIRECTORY for 1837 gives the following summary of stations at which priests were stationed or at which Mass was said under Bishop Bruté's administration:

DIOCESE OF VINCENNES

Churches and Clergy

In Indiana and Eastern Illinois

Vincennes—Cathedral of St. Francis Xavier: Rt. Rev. Simon G. Bruté, D. D.; Rev. Celestine De la Hailandiere; Rev. James Corbe.

Black Oak Ridge, Davies County—St. Peter's: Rev. Simon Lalumiere; St. Mary's: Rev. Maurice St. Palais.

Chicocos, an Indian village on the Tippecanoe—Attended by Rev. Mr. Deseille, of Michigan.

Duchee River—Visited occasionally.

Dover, Dearborn County—St. John's: Every other Sunday, Rev. Joseph Ferneding.

Fort Wayne, Allen County—St. Joseph's: Rev. Francis J. Claude; St. Mary's: Rev. Lewis Muller.

Huntington—Attended from Fort Wayne.

Logansport, Cass County; Mount Pleasant, Madison—Attended by Rev. Patrick O'Beirne.

- New Alsace, Dearborn County, St. Paul's, a large German congregation—Attended every other Sunday by Rev. Joseph Ferneding.
- New Albany and the Knobs, Floyd County—Attended occasionally by Rev. Ignatius Reynolds, of Kentucky, and Rev. Joseph Ferneding.
- Peru, Miamiport, Wabashtown, Salomic, Gros—Occasionally visited by Rev. M. Ruff.
- Rising Sun, Richmond, Shelbyville, Columbus, Indianapolis—Occasionally attended.
- South Bend, St. Joseph County—Rev. S. T. Badin of Michigan; St. Mary's of the Lake—Rev. Mr. Desilles of Michigan.
- There are stations on the Ohio River which are visited by Rev. Elisha Durbin and Rev. Charles Coomes of Kentucky.
- Terre Haute, Merom, Lafayette, Shaker's Prairie—Occasionally attended.
- Washington, Davies County—Rev. Simon Lalumiere.
- Chicago—Rev. Bernard Shaffer.
- Paris Prairie, Edgar County; Thrawl's Station; Riviere Au Chat; Coffee Town; Lawrenceville—Visited from Vincennes.
- Shawneetown, Carmi, Albion—Visited from Kentucky by Rev. Elisha Durbin.

RECAPITULATION

Churches and Stations occasionally visited	Between 40 and 50
Clergymen on the mission	12
Clergymen otherwise employed	3
Convents	1
Female Academies	1

You will note that Indiana and Eastern Illinois had only twelve priests occupied with parochial and mission work in the year 1836; that Fort Wayne had two resident priests when Indianapolis had none; that Chicago had only one priest at that time; that South Bend and Fort Wayne were the only northern Indiana cities having a resident priest. St. Mary of the Lake, near South

Bend, not only was the first church in what is now the diocese of Fort Wayne, but its pastor, Father Stephen Badin, was the first priest ordained in the United States.

FORT WAYNE HAD PRIEST BEFORE CHICAGO

The report which I have furnished you covered the year 1836, and was published therefore only two years after the diocese of Vincennes was established; and though the Church had little to boast of in the Hoosier State, there had been considerable progress during these two years, because, as I have already informed you, in the year 1834, the newly consecrated Bishop had only two priests in his whole jurisdiction.

In the summary above it will also be noted that the principal little settlements occasionally visited by priests, were located along the Canal, then being built, but which has long since been drained, and which later was paralleled by the Wabash Railroad. Huntington, Wabash (known then as Wabashtown), Peru, Logansport, Lafayette were in advance of Indianapolis and visited more frequently by priests, though much farther removed from Vincennes.

Concerning Fort Wayne Bishop Bruté wrote as follows in 1837: "They have just finished building a church here, 60 x 30 feet, and the congregation numbers 150 Catholic families. I was happy to send them the Reverend M. Ruff from Metz, in France, recently ordained, and speaking three languages, French, English and German, Of the latter there are a good many living there and in the environments." It will be observed that Fort Wayne in the year 1837 had many more Catholics than the city of Chicago, and possibly more than any town in the State of Indiana, outside of Vincennes. The writer's grandparents were one of the 150 families then living in the city of Fort Wayne. His uncle, Martin A. Noll, was baptized in that city in February, 1838.

To give the reader just a little better grasp of this sparsely settled region, it may suffice to remind them that

Chicago was a little village of 400 souls, not even possessing a resident priest at the time it was included within the province of the diocese of Vincennes. South Bend, on St. Joseph's River, was much farther advanced than Chicago, and gave promise of becoming even then an important town.

Of the area now occupied by Notre Dame, and by St. Mary's of the Lake, Bishop Bruté wrote about this time:

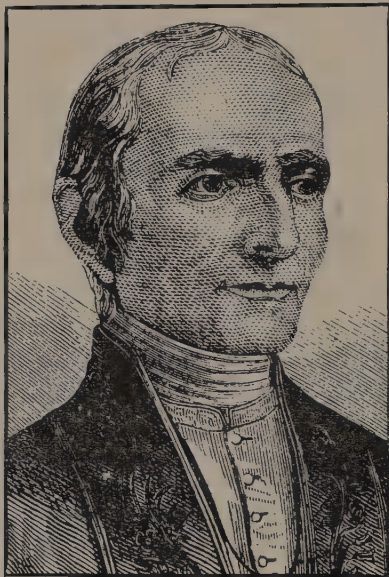
"This mission was established many years ago by the venerable Father Badin. Crossing the river we visited St. Mary-of-the-Lake, the mission house of the excellent Father Badin, who was lately moved to Cincinnati. He had a school there kept by two Sisters, who have also gone away leaving the place vacant. The six hundred twenty-five acres of land attached to it, and the small lake, named St. Mary's, make it a most desirable spot and one soon to be occupied by some prosperous institution. Rev. Badin has transferred it to the Bishop on the condition of his assuming the debt, a trifling consideration compared with the importance of the place."

We are all prepared to concede that Bishop Bruté's judgment was very good; that the land immediately to the north of St. Joseph's River and of South Bend has proved to be an excellent site for two great institutions, famed throughout the country and the world with Catholics everywhere their debtors. The Congregation of the Holy Cross discovered the spot and took possession of it in 1842.

The Ecclesiastical Directory, even for 1839, credits Chicago with only one priest, viz. the Rev. James O'Meara, who "visits occasionally Mt. Joliet, Grand Calumet, Smallfork, Illinois Canal, etc." Chicago's first church stood on the southwest corner of Lake and State streets.

BISHOP BRUTÉ

Simon William Gabriel Bruté was born at Rennes, in France, on the 20th of March, 1779. His family was of excellent lineage, and his father was superintendent of the royal Brittany, residence in of the Par-Rennes. He the college city, and, establish- broken up lution, he re- private order to ment in a boys called the Country, raised dur- Reign of became a in a print- belonging to his mother's family. When security began to return, he studied medicine. He was always a laborious and patient investigator, reading with pen in hand and notebook beside him; and in after-years the solidity and extensive range of his learning, and the readiness with which his vast store of knowledge was brought into practical use, were the astonishment of all who knew him. He was graduated at the famous medical school of Paris with the highest honors, and immediately received an appointment to one of the government dispensaries; but he had resolved to devote himself to the priesthood, and on leaving the medical school he entered the Seminary of St. Sulpice. Ordained in 1808, he became professor of theology in the seminary at Rennes. After his arrival in America he taught



domains in having his the Palace liament at studied at of his native when that ment was by the Revo- sorted to teachers. In avoid enrol- regiment of the Hope of which was ing the Terror, he compositor ing office

philosophy for two years in the seminary at Baltimore, and was then sent to Emmittsburg to help Father Dubois in the management of the college of Mount St. Mary. The young and struggling institution owed almost as much to this holy man as to its venerated founder. His scholarship enabled Father Dubois to extend the course of studies; his faculty of organization was of incalculable value in establishing the peculiar system upon which the college was necessarily conducted; his aptitude for business relieved the president of many pecuniary embarrassments; while his gentle and devout life was a shining example to the young men under his charge. "It is no disparagement," says Archbishop Bayley, "of those holy and eminent men who have adorned the annals of the Catholic Church in this country—of a Carroll, a Cheverus, a Dubois, and a Flaget—to say that no one has ever exerted a more beneficial influence in favor of the Catholic religion than Bishop Bruté. If Mount St. Mary's, in addition to all the other benefits it has bestowed upon Catholicity in this country, has been in a remarkable degree the nursery of an intelligent, active, zealous priesthood, exactly such as were needed to supply the peculiar wants of the Church in this country, every one at all acquainted with the history of that institution will allow that the true ecclesiastical spirit was stamped upon it by Bishop Bruté. His humility, piety, and learning made him a model of the Christian priest, and the impression his virtues made upon both ecclesiastical and lay students surpassed all oral instruction." Although he managed the involved affairs of the college with remarkable success, he seemed to know so little about money when only his own wants were to be provided for that he would begin a journey of a hundred miles on foot, forgetting to carry even the means to pay for a dinner. If he had five dollars in his pocket, it went to the first person who asked for it. He gave away even the clothes off his back, and when he visited the poor Negroes in the country around the mountain he was often known to take off his linen to bestow it on them. In his missionary labors

he walked sometimes fifty miles a day, book in hand, praying and reading by turns. Priests and bishops, near and far, came to him frequently for advice. "It was thus that, although apparently hidden in his mountain retreat, engaged in his quiet duties as a professor and missionary, his influence extended on every side, and the whole country may be said in some sense to have been the field of his labor. No opportunity of doing good escaped his vigilant zeal."

He was appointed first Bishop of the new see of Vincennes, Indiana, in 1834. The bulls reached him while he was giving a retreat to the Sisters of Charity at Emmitsburg. He went to the chapel and opened the documents on his knees, and the next day he began a retreat at Baltimore to decide whether he should accept or refuse. A conviction of duty triumphed over his natural unwillingness to leave his beloved seminary. He was consecrated at St. Louis, October 28, 1834, and immediately took possession of his see. It was a poor and sadly-neglected place. The cathedral was a plain, unfinished building, without either plastering or paint. The pew-rents amounted to \$100 a year; the revenue of the Bishop did not exceed twenty dollars a month, and not all of even this small sum was paid. The episcopal palace consisted of one room and a closet. The diocese had only three priests, and contained no Catholic schools or other institutions, except an academy just opened by four Sisters of Charity in Vincennes. The good Bishop, besides the proper functions of his office, discharged the duties of a missionary priest, travelling on horseback all over a large extent of territory. He visited all the stations; he wrote twice a month to all his priests; he sought out all the scattered Catholic settlers, many of whom had not seen a priest for years; he preached to the Indians; he went to Europe and obtained twenty priests and seminarians for his diocese; he contributed constantly to the Catholic periodicals; he established a college, seminary, orphan asylum, and free school; and he aided his people and clergy to build a number of churches.

Such extraordinary labors soon destroyed his health. In five years he literally wore himself out in God's service, and on the 26th of June, 1839, he calmly and happily breathed his last in the odor of sanctity.

THE LITTLE BOY, BRUTÉ

Before closing our brief sketch of the life and work of Right Reverend Simon Bruté, the first Bishop of Vincennes, we feel that the following reference to his early childhood, communicated to the late Reverend Father Hitzelberger, S. J., and published a few years ago in the *Ave Maria*, should be reproduced here:

"During the fearful period of the French Revolution, when all religion was proscribed, the fury of the rebels was especially directed towards priests. If they chanced to meet one anywhere they would seize him, hurry him away, and hang him to the nearest lamp-post. However, the zeal of the clergy was in no way abated, and daily instances might have been witnessed of their heroic endeavors to carry the consolations of religion to those unfortunate victims of the tyranny of Robespierre, who were imprisoned for no other crime than that of fidelity to their King, or, perhaps, because they belonged to the aristocracy.

"Early in the morning, through the gloomy corridors of the Bastille, a baker, habited in white cap and apron, and bearing a basket of light bread, might be seen hurrying along, accompanied by a bright-faced little boy of, perhaps, five or six summers. The guards permitted them to pass unchallenged, for it appears that the prisoners' friends were allowed to supply them with some of the little comforts, or rather the necessities of life. Having entered the common room of the prison, the baker would set down his basket, and with more than usual French fluency and rapid gesticulation, extol the superior quality of his bread, and energetically recommend it to his listeners. But in the midst of his apparent flourishes, he sometimes made the Sign of the Cross, and, on approaching a person whom he recognized as a Catholic, he

would say, in an undertone: 'My son, I am a priest, you may now make your confession.' The man would then fall on his knees beside the basket, apparently to examine the contents; the supposed baker bent over him, continuing his animated gestures, under cover of which, when the confession and act of contrition were made, he gave absolution. Then, rapidly removing the Blessed Sacrament from its place of concealment upon the breast of the little boy who accompanied him, he gave his penitent the Bread of Life.

"And day after day these sacred ministrations were repeated by the disguised priest, regardless of the danger incurred by himself and the heroic child who was his constant companion.

"What light and grace must not that pure young heart have received from Him who made it His resting place, and inspired it with strength and courage at so early an age! Such is the inference that we may draw; for this child became the great and holy Bishop Bruté, first Bishop of Vincennes."

The reader will begin to realize by this time how much the Catholic Church in the middle west is indebted to the truly apostolic missionaries who left their belle France for aye in order to spread the faith here.

FATHER BADIN REPORTS ON FORT WAYNE

Even after Fort Wayne was placed under the new Bishop of Vincennes it continued to remain within the Province of Baltimore.

At the time Fort Wayne was first visited by missionaries practically all long trips were made by the then existing waterways. A route was traced by the clergy working out of Quebec whereby far-off Louisiana could be reached in the most direct manner. During this survey the Maumee, the Wabash and the Ohio Rivers were discovered, together with the villages and towns which had been established at various points along the shores.

Even some Protestants who wrote the early history of Indiana seem to be certain that the first white visitor

to this territory was a Catholic priest; and this appears to be reasonable enough in view of the fact that the year assigned to the visit is 1675, which coincides with the time Father Marquette discovered the Mississippi and evangelized the Indians in northern Illinois. History that deals with this latter region tells of the offering of the Holy Sacrifice of the Mass for the first time on November 1st, 1674, a few miles from the mouth of the Chicago river. The officiating clergyman was none other than the sainted Father Marquette of the Society of Jesus, who had the year previous penetrated the hitherto unknown wilds of the northwest in company with Joliet.

It is consoling to think that 266 years ago the Catholic Church pre-empted, so to say, the soil upon which Fort Wayne and Chicago are built. When Father Badin, the first priest ordained in the United States, came along 160 years later, he found a large percentage of Indians deeply attached to the Catholic Faith. Hence, during the intervening time, concerning which very little history has been written, the missionary must have made frequent visits to the Red men, whose fathers' fathers had been baptized by Father Marquette and his companions.

To protect the territory through which the missionary passed on his way to Louisiana from Canada, the French erected forts at strategic places, such as Detroit, Fort Wayne, Lafayette, Vincennes. Fort Wayne has some old residents who still remember the old fort at the junction of the three rivers around which the colony of the Miami Indians grew up. Members of this tribe of Indians were still here in large numbers at the time the diocese of Vincennes was created.

Fort Wayne was settled even before Vincennes, while the whites were more numerous in the southern part of Indiana, and in the southland generally speaking.

Writing to Bishop Purcell, of Cincinnati, from Fort Wayne, in November, 1834, nine months before the See of Vincennes was established, Father Stephen Theodore Badin tells of purchasing a piece of ground here for a little church, and reports about 100 Catholic families as living here. It has probably not been known to many

that the purchase of the property for the first church in Fort Wayne was made by the first priest ordained in this country. At this time Father Badin had his headquarters at Indian Village near what is now South Bend.

A few weeks later the same priest writing again to his Bishop, but this time from his headquarters, says that he must return to Fort Wayne and go thence to the forks of the Wabash where Irish and German Catholics were anxious to have a chapel. The forks of the Wabash are a mile west of Huntington, where the house still stands in which several nominal chiefs of the Miami Indians lived after the tribe emigrated from this region. In the same letter Father Badin says that from Huntington he must go to Wabash, Peru and Logansport where chapels were also needed. This errand was to be undertaken to solicit property as a gift or to purchase the same in case he could not receive it as a gift.

The zealous missionary wrote a third letter from Huntington to his Bishop which bears the date of September 23d, 1834, and in which he reminds the Bishop that he is observing on that day the 42nd anniversary of his ordination. He states that he personally would long to enter retirement in order to spend his last years in preparation for his end, but that there was still need for the missionary, even of his advanced age, to spend most of his time on horseback over difficult roads to minister to widely scattered people.

In this letter Father Badin reports to his Bishop that the largest Indian settlements were nearest the Michigan state line, and that they were well cared for by Father de Seille. He reports that "the Indians are our best congregations."

It seems difficult to comprehend that this situation obtained in the area now covered by the diocese of Fort Wayne less than one hundred years ago.

HOW FEW THE PRIESTS, HOW VAST THE AREA!

At the time the diocese of Vincennes was established Catholics were most numerous in the diocese of Baltimore, which comprised the State of Maryland and the

District of Columbia. It had forty-six priests engaged in mission work. Next came the See of New York, embracing the whole State of New York, and the eastern part of New Jersey, with forty-three priests. Then followed the diocese of Philadelphia, which comprised the whole States of Pennsylvania and Delaware and the western part of New Jersey, with forty priests. New Orleans, embracing the States of Louisiana and Mississippi, held the fourth place with thirty-one priests. St. Louis and Boston had twenty-four priests each. The diocese of St. Louis comprehended the States of Missouri and Arkansas, the western part of Illinois and all the territory west of the Mississippi. The diocese of Boston comprised Massachusetts, Maine, Vermont, New Hampshire, Rhode Island, and Connecticut. Bardstown and Cincinnati had twenty-one priests each. The former embraced the States of Kentucky and Tennessee, and the latter comprised the whole state of Ohio. Charleston, comprising the States of North and South Carolina and Georgia, had twenty priests. Detroit, embracing Michigan and all the northwest territory, had nineteen priests. The diocese of Mobile, comprehending the States of Alabama and East and West Florida, had ten priests. The diocese of Vincennes had two priests to begin with, while Bishop Brute procured ten priests from France during the first two years. The roster of priests of this diocese, as reported in the Catholic Almanac of 1837, was as follows:

Buteux, Stanislaus,	Neyron, Lewis J.
Corbe, James,	O'Beirne, Patrick,
De la Hailandiere, Celestin,	Ruff, Matthew,
Ferneding, Joseph,	St. Cyr, Irenaeus,
Francois, J. Claude,	St. Palais, Maurice,
Lalumiere, Simon,	Shaffer, Bernard,
Muller, Lewis,	Vabret, John A.

Three of these were occupied with other work than missionary. You will note that the names of the two Bishops who succeeded Bishop Bruté appear in this list.

From this report the reader will be able to form some concept of the vast area which each priest had to

cover and the almost insurmountable difficulties with which each had to cope.

The Bishops of the twelve dioceses of the United States, which existed at this time, made frequent trips abroad not only to procure candidates for their ministry, but to procure funds from the Society for the Propagation of the Faith. People in our day hardly appreciate the help, absolutely indispensable, procured from that source, when Catholics were too much scattered to build humble churches in convenient places. The money was always given with cheer at the earnest solicitation of the Holy Father, who himself sent the Bishops home with trunk loads of sacred vessels and things needed by them for the proper exercise of their office on missions.

The zeal of the Bishops and their anxiety to have every Catholic reached by Catholic literature when it was impossible for them to listen to sermons and exhortations regularly, is evidenced by the following list of Catholic papers, published weekly in the United States:

The United States Miscellany, published in Charleston;

The Truth Teller, published in New York;

The Catholic Telegraph, published in Cincinnati;

The Catholic Herald, published in Philadelphia;

The Shepherd of the Valley, published in St. Louis;

The Green Banner, published in New York;

The Catholic Advocate, published in Bardstown, Kentucky.

That the missionaries in those days solicited subscriptions for the Catholic papers is clear from the following paragraph contained in a letter written by Father Badin, dated Fort Wayne in the year 1834:

"I avail myself of the present opportunity to enclose \$10.00 for four subscriptions to the Catholic Telegraph, namely, Francis Comparet, Esq., Fort Wayne; Messrs. Aughinbaugh and Dubois, Fort Wayne, Ind.; Mrs. Coquillard, South Bend, St. Joseph Cty., Ind., and Mr. D. Burr, P. M., Treaty Ground, Wabash Cty, Inda. Mr. Burr is persuaded in his mind of the Catholic truths,

and I hope that he will become a member and a benefactor of the Church."

The Comparet descendants are living in Fort Wayne today. Only recently the estate belonging to Coquillard was sold and subdivided, part of it becoming a site for a new church, which must soon be built in South Bend

How slowly the mail must have moved, and with what difficulty the Catholic paper must have been delivered to its subscribers in those days!

FIRST ORPHAN ASYLUM IN THE NORTH- WEST TERRITORY BUILT BY FATHER BADIN

It is not known to many that before the University of Notre Dame was established, the site on which the institution now stands was an Orphan Asylum, founded by Father Badin in the year 1833, one year before the diocese of Vincennes was formed.

We are indebted to James E. Deery, a member of "The Catholic Historical Society of Indiana," for the following account of the establishment of this Orphan Asylum.

"The first Catholic Orphans' Home that was conducted under Catholic auspices in Indiana, in fact in the Northwest Territory, was established on the present site of Notre Dame University in 1833 by the Reverend Stephen Theodore Badin. Father Badin, who was the first priest ordained in the United States, was in charge of the Pottowatomies Indian Mission in St. Joseph county, Indiana, from August, 1830, until the spring of 1836.

"The first Orphans' Home was named St. Joseph's Orphan Asylum and was chartered by the legislature of Indiana as a corporation on February 2, 1833. It must have been devoted to the care of the children of the Indians, as there were very few white persons in St. Joseph County at the time. No reference is made to it in any of the Catholic histories, nor does Judge Howard mention it in his History of St. Joseph County. But official documentary evidence and letters written by Father Badin seem to indicate that the orphans' home was in fact conducted by Father Badin. This evidence consists of the act of the legislature which was passed by both houses on February 1, 1833, and approved by Governor Noble, February 2, 1833, (Laws of Indiana 1882-83, Ch. LXIXI, p. 75); the Journal of the proceedings of the Senate and house

of the session of 1832-1833; two letters written by Father Badin and the deed executed by Father Badin July 31, 1835, wherein he conveyed the tract of land upon which the orphans' home was located to the Right Reverend Bishop Bruté, first Bishop of the Diocese of Vincennes.

"The first reference we find to the orphans' home is in a letter written by Father Badin to U. S. Senator John Tipton, dated at Fort Wayne, December 29, 1832, in which he says, 'I have next to inform you that I have applied to the Legislature of Indiana to incorporate an Orphan Asylum, and that I have placed your name at the head of the Trustees, who according to the bill I framed, may act by proxy if on account of distance or affairs they could not attend the meeting of the Board. I will give you only the Preamble of the Bill.'

"WHEREAS, Stephen Theodore Badin, of St. Joseph County, is desirous to establish an orphan asylum in the country, and to endow the same with three hundred acres of land and other endowments, and has applied to the legislature of Indiana to have the institution aforesaid incorporated by law; and whereas, the said institution will be beneficial to society in general, and to orphans in particular.

"THEREFORE, * * * * ' (American Catholic Historical Researches, N. S., Vol. 4, p. 75.)

"In the same letter Father Badin states that if the bill is passed he expected to go to Baltimore to get Sisters of Charity.

"Father Badin early in the month of December filed a petition with the State Senate asking that body to charter the orphans' home and it was referred to the committee on education. On Thursday, January 10, 1833, Senator Farrington, in behalf of the committee, submitted the following report:

'Mr. President—

"The committee on education to whom was referred the petition of Stephen Theodore Badin, for a charter of incorporation to the St. Joseph Orphan Asylum have the same under consideration, and direct me to report the following bill entitled, a bill to incorporate the St. Joseph Orphan Asylum.' The Journal of the Senate records that the bill was then read twice, the rules of the Senate being dispensed with, and on motion of Senator Whitcomb, was referred to a committee of the whole Senate as a special order of business for the following day. (Journal of Senate, 1882-83, p. 247.)

"But the next day the bill did not come up for consideration. It appears to have been 'put to sleep' for no further record is made of it until just a few days before the end of the session. On Friday, February 1st, 1833, the Journal of the Senate records that:

"On motion of Mr. Hanna, the committee of the whole were discharged from the consideration of a bill to incorporate the St.

Joseph Orphan Asylum, and the same was committed to a select committee.

"Ordered, That the said committee consist of Messrs. Hanna, Clark and M'Carty.' (Ibid, p. 247.)

"This special committee held a meeting immediately and their report was submitted the same day. The Journal reads:

"Mr. Hanna, from the select committee, to which was referred a bill to incorporate the St. Joseph Orphan Asylum, now reported the same with amendments.

"Which were read, concurred in and passed.' (Ibid, p. 438.)

"The bill was immediately rushed to the House of Representatives by Senator Hanna in person, for the House Journal of the same afternoon of the day the bill passed the Senate, contains the following entries:

"A message from the Senate, by Mr. Hanna, one of their members:

"Mr. Speaker:—

"The Senate has passed an engrossed bill of the Senate, entitled an act for the establishment of the St. Joseph Orphan Asylum.

"In which the concurrence of the House of Representatives is requested.

"The bill named in said message was twice read (the rules of the House, being dispensed with.) (Journal of House, 1832-33, p. 606.)

"After a few corrections were made the bill was read a third time and passed.

"The act was signed the following day by Governor Noble. And thus the first orphans' home in the State of Indiana became a legal entity.

"It seems clear that Father Badin not only was a great missionary but a successful lobbyist as well. It will be noted that his petition was filed with the Senate some time prior to the date of his letter of December 29th, 1832, to Senator Tipton, and it slumbered with the committee on education until January 10, 1833, on which date the Senate voted to make the bill a special order of business for the following day. Then followed more delay, as it was not until two days before the adjournment of the legislature that the bill came up for action. The bill then was passed by both houses in one afternoon and approved by the Governor in his last message to the legislature the day of adjournment, February 4, 1833. Father Badin was a man who had no need for an introduction, whether to priests or people, and it is safe to assume that he was present in Indianapolis to personally see that his bill was not "lost" between the two houses or after it reached the Governor's office. The unusual activity of Senator Hanna at the last minute in behalf of the bill

would indicate that pressure was being applied by some one and that some one, undoubtedly, was none other than Father Badin. Senator Hanna represented St. Joseph County in the Senate.

"The title to the land upon which the orphans' home was located was in the name of Father Badin. By a deed executed in Pittsburgh, July 31, 1835, he conveyed the land to Bishop Bruté. This deed, which is recorded in Record C, page 194, in the Recorder's Office of St. Joseph County, Indiana, contains the following conditions:

" 'Now the condition of this transfer is such, first that the grantee (Bishop Brute) above named, his heirs or assigns, shall apply to the said estate, its tracts * * * to the establishment of an orphan asylum or to such other religious charitable institution as they will deem most proper and beneficial to humanity and charity; the second condition is that the grantee aforesaid (Bishop Brute) his heirs or assigns shall cause to be paid unto the grantor above named (Father Badin) Seven Hundred and Fifty Dollars for the building and other improvements made on said land and the other expenses incurred in conveyancing the said establishment of one orphan asylum on said land.'

"Bishop Brute visited Father Badin's mission late in the spring of 1835. In a letter to the Leopoldine Association he writes, 'crossing the river we visited St. Mary's of the Lake, the mission house of the excellent M. Badin, who has lately removed to Cincinnati. He had a school there kept by two Sisters, who have also gone away, leaving the place vacant. The 625 acres of land attached to it, and the small lake named St. Mary's, make it a most desirable spot, and one soon I hope to be occupied by some prosperous institution. Rev. M. Badin has transferred it to the Bishop on condition of his assuming the debts, a trifling consideration compared with the importance of the place.' Seven years later Father Sorin established Notre Dame University on this site. With the departing Indians, also, it seems, disappeared all memory of Father Badin's St. Joseph's Orphan Asylum.

"Most of Father Badin's papers and letters are in the library at Notre Dame University. Part of these have been arranged and about as many more are still in vertical files. Unfortunately, there is a break between 1830 and 1840. In one letter on file, dated September, 1834, written from Huntington, Indiana, Father Badin writes: 'I'll close this information by adding that the Legsl. of Inda. has granted me a charter to establish the St. Joseph Orphan Asylum—Soli Deo honor and gloria. Amen.'"

REV. BENJAMIN PETIT

Rev. Benjamin Mary Petit was Father De Seilles' successor at South Bend among the Pottowatomie Indians, and, it seems, he came to the United States upon the earnest solicitation of Bishop Bruté, in 1836. There is a record of his ordination in the archives of the Diocese of Indianapolis as of October 14th, 1837.

A letter written by this Father Petit to Bishop Rosati, of St. Louis, is our only clue to the work which he did in territory now contained in the diocese of Fort Wayne. In this letter it is recorded that the Government transported the Pottowatomie Indians from the banks of the St. Joseph river near South Bend to a point on the Osage River in the west. Men, women and children were led like so many cattle away from the homes which they had established. There were many sick, and some actually dying at the time, and these were transported in wagons. The priest himself took sick and died in February, 1839, only sixteen months after his ordination. The zeal and piety of Father Petit are read between the lines of the letter addressed to Bishop Rosati. It reads as follows:

LETTER TO BISHOP ROSATI

(From the Diocesan Archives, 3810 Lindell, St. Louis, Mo.)

Sanduskye Camp Near Danville
19 Fbre, 1838

Monseigneur:

Last year Monseigneur Bruté sent me to the Pottowatomie Indians to replace Monsieur De Seilles whose death left them orphans; that mission, in full vigor and growth, was about to be destroyed in Indiana by the policy of the government which seeks to unite all the Indians on the other side of the Mississippi.

As a great many of these very fervent and pious Christians were going to emigrate at the same time, Monseigneur Bruté permitted me to accompany them to their new settlement so that I may re-establish their church and their mission; as Vicar-General of your Diocese, he has given me temporarily the faculties and jurisdiction which are necessary; today, Monseigneur, I am asking Your Lordship to confirm these faculties, if you find it convenient.

An emigrant mission, complete in every way, (like a nucleus, entirely ready for the attachment of great hopes of the future) is worthy of the attention of Your Lordship and of those Jesuit Fathers who are especially charged with the Indian Missions.

I am not coming to establish a mission in the midst of the good Indians for myself, although I am attached to them with all the affection of my priestly heart (they are my first mission); I am coming solely to hold this mission together (so that these precious souls may not be lost) until I shall be able to place in your hands or in the hands of the Society of Jesus this infant mission to which I would gladly consecrate my life, if obedience, which is a happiness for a priest, did not call me for another work on the mission for which, indeed I have a far less natural inclination.

The limit fixed by my bishop for my return is next March. Before that time, Monseigneur, I beg you by all that God knows of the simplicity and the sincere piety, of the fervor and the zeal and the good will in the hearts of your new subjects to arrange to send us a priest so that these Christians, so eager for the reception of the Sacraments which so many neglect, may not die of exhaustion, like abandoned children, deprived of the heavenly nourishment in which their souls find so many delights.

Your Lordship knows so much better than I can tell you how important it is for the subsequent development of the Indian missions not to let them disperse and perish by the abandonment of that christianity fully developed which Providence sends today into the midst of the nearby Indians.

Our trip is a harsh experience; we have much sickness; two of the Indians were buried today. Monseigneur, please pray God to sustain us and to bless the christian resignation of these good Indians deprived by force of their fatherland and of all their notions of blessing, the Faith excepted.

Accept, Monseigneur, the assurance of profound respect and of the humble submission in Jesus Christ.

Of your most respectful servant

B. PETIT,

ptre mre, C. S. P.

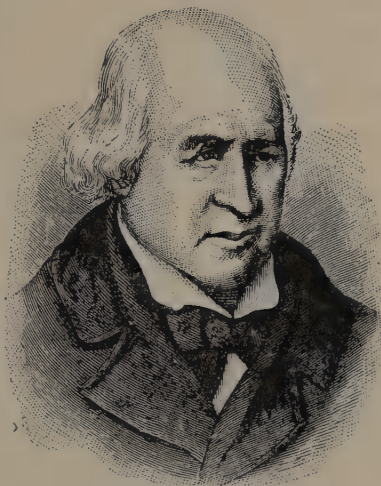
P. S. The migration will likely cross the Mississippi at Quincy and our destination is the Osage River.

Father Petit died at the University of St. Louis, surrounded by Jesuit Fathers who had ministered to him in his last moments. He was brought to Vincennes for burial, his Bishop pronouncing the funeral eulogy.

REV. STEPHEN THEODORE BADIN, Proto-Sacerdos Statuum Foederatorum

Rev. Stephen Theodore Badin was born in Orleans, France, July 17, 1768. At the breaking out of the French Revolution he was a student in the Sulpician Seminary at Orleans, and

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May 25, 1793, Stephen Theodore Badin was ordained priest in the old cathedral church of St. Peter's, Baltimore. This ordination was the first that had taken place in the then territory of the United States. A few months after his ordination Father Badin was selected for the Kentucky mission. His appointment was a most suitable one. He was young, energetic, and, above all, fired with zeal for God's glory and the salvation of souls. The bishop gave him for a companion the Rev. M. Barrieres. Leaving Baltimore September 6, 1793, the two missionaries travelled on foot to Pittsburgh, where they began their journey down the Ohio on a flat-boat. They passed Wheeling and Marietta, and reached Gallipolis after seven days.

Proceeding they reached Maysville, whence they journeyed on foot to Lexington, a distance of sixty-five miles. Father Badin's first Mass in Kentucky was celebrated at Lexington on the first Sunday of Advent. After

a brief service of four months Father Barrieres left for New Orleans, and for three years Father Badin remained the only priest in Kentucky.

Father Badin's mission extended over hundreds of miles of territory, and he estimated the number of Catholic families at three hundred. He rarely lodged two consecutive nights in the same house, and wherever he stopped for the night it was his invariable custom to devote all his available time to the religious instruction of the household. Between 1797 and 1803 three priests were added to the Kentucky mission. Two died and one left for Europe. Thus Father Badin was again alone, and from the spring of 1803 to the summer of 1805 his labors were so multiplied that relaxation, even for a day, was out of the question.

In 1819 Father Badin visited his native land, but returned to Kentucky in the fall of 1829.

Though the venerable missionary was now in his sixty-third year, he was in vigorous health and not afraid of work. In the summer Bishop Fenwick placed him in charge of the Pottawatomie Indian mission in Indiana. He reached the scene of his labors in August, and he entered at once upon his task of Christian charity. Meanwhile he paid occasional visits to the surrounding settlements of whites in Indiana, Ohio and Michigan. Logansport, South Bend, and Fort Wayne, Indiana, were regularly visited by him during his entire pastorate among the Pottawatomes. After five years of unremitting toil among the Indians he found himself prostrated physically, and asked to be relieved. His request was granted. In 1837 he was made vicar-general of Bardstown, which office he relinquished after two years, and spent the next ten years visiting the prominent congregations of the diocese. In 1846 he again severed his connection with the Kentucky mission and accepted a pastorate in Illinois under Bishop Quarter, but returned in 1848.

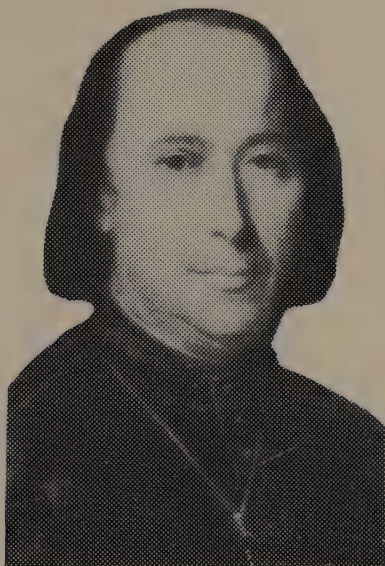
The proto-priest and great missionary passed away in the house of the venerable prelate who had given him a home during the closing years of his life. He died April 21, 1853.

RIGHT REV. DR. DE LA HAILANDIERE

Second Bishop of Vincennes

Bishop Bruté died after five years of service, and was succeeded by his Vicar General, the Reverend Celestin de la Hailandiere. His consecration took place on the 18th of Aug-

Paris, in the Sacred Heart was exceedingly. The Bishop, the Right Jansons, on the occasion of the consecration of the recently was present, Archbishop of Paris, in company with the Roman Church, but the Pope's presence, also



ust, 1839, in chapel of the Convent, and being assisted by the Reverend Dr. Jansons, on the occasion of the consecration of the recently was present, Archbishop of Paris, in company with the Roman Church, but the Pope's presence, also

general of New Orleans and the American Consul. On this occasion the East and the West were united. It was a noble illustration of the unity prevailing in the great Church of Christ, to see an American Bishop consecrated by a prelate of France, in presence of the representative of the Holy See of Peter and the Oriental Bishops of the Levant.

The second Bishop of Vincennes was one of the ten who came to this country at the urgent solicitation of Bishop Bruté to do pioneer missionary work on Indiana soil. While his administration was brief—only eight years—he sowed the seeds for the future far better than he knew. He did this by bringing to Indiana Fathers and Brothers of the Holy Cross, who established themselves at Father Badin's Indian Village in the north, and

the Sisters of Providence, who laid their foundation in the southern part of the State. Father Edwin Sorin was the answer of France and of Father Moreau, head of the Auxiliary Priests of Mans to the appeal for clergy for his American diocese made by Bishop de la Hailandiere. Father Sorin arrived at Vincennes in September, 1841, was put to work for one year in that vicinity, and then traveled to the tract of land near the village of South Bend, which Father Badin had purchased as a site for a college, and which, in the year 1836, he transferred to his Bishop for that purpose. The Bishop in turn presented the land to the Holy Cross Community on condition that a college and Novitiate would be erected within two years and that the Fathers would minister to the white and Indian Catholics in the neighborhood.

Notre Dame University was therefore established during the episcopate of Indiana's second Bishop, and in the year 1842. The story of its growth and development will be told in another place.

At this time Fort Wayne had a most energetic resident priest, a worthy successor of Father Badin in the person of the Reverend Julian Benoit, who had also hearkened to the call of Vincennes for workers in this large diocese. Father Benoit came to Fort Wayne in the year 1840, and from this point visited distant places in four directions. More will be said about him later.

Bishop de la Hailandiere's Apostolic ministry was not terminated by death, but by his resignation in the year 1847. He retired to his native country, France, where he lived until the year 1882. In compliance with his declared wish, his remains were brought back to Indiana to rest under the sanctuary of the Cathedral at Vincennes.

BEAUTIFUL FAREWELL LETTER
of the
RIGHT REV. DR. DE LA HAILANDIERE,
Bishop of Vincennes,

To the Clergy and Laity of His Diocese.

CELESTIN RENE LAURENT GUYNEMER DE LA HAILANDIERE, by the Grace of God, and the appointment of the Holy See, Bishop of Vincennes, to the Clergy and Laity of his Diocese:

Health and Benediction in our Lord Jesus Christ:

Fourteen months have elapsed, dearly beloved brethren, since we submitted to our venerable Colleagues, assembled in council, at Baltimore, the motives which led us to desire permission to lay aside the burthen and dignity of Bishop of Vincennes. Yielding, although with reluctance, to our urgent and reiterated entreaties, the Fathers of the Council consented to aid our application; and we, encouraged by their acquiescence, ventured to lay our resignation at the feet of the Sovereign Pontiff. Since then, we have, in silence, anxiously awaited the decision of the Holy See.—Now, that the public prints announce the appointment of our successor, and that our relations with you will shortly terminate, permit us, for the last time, to address you.

Why, dearly beloved, have we desired to withdraw? We will tell you in all simplicity. It is because the Episcopal charge, oppressive to all, and extremely so to us, on account of our weakness, has continued to be insupportable, notwithstanding every effort we have for years made, to sustain ourselves under its weight. It is, because of the responsibility which it involves, both for time and eternity—a responsibility which terrifies even saints—if even it had not sufficiently awed us in the beginning, continues to do so more and more. It is because, if we have properly comprehended the difficulties of our position, and deeply felt its thorns, the strength and energy to conquer the former, and bear meritoriously the latter, have equally failed us. Again why? It is because we

greatly love the diocese, and believe that any other Prelate will serve more advantageously than ourselves.

Our career is closed. We have done what we were able; yet we have accomplished but little. We confess it unaffectedly, and without desiring that others, through personal attachment, should speak of it in terms different from our own. It is indeed little to have amassed a few stones, to have raised a few walls, or assisted to erect a few edifices. That which would have been much—that which we ardently desired—would have been, to cause peace and piety to inhabit them; that from the midst of their sanctuaries, the harmonious voice of supplication, ascending to heaven, should have realized the words of the Prophet: Behold how good and how pleasant it is for brethren to dwell together in unity.

But although we have effected little, you beloved fellow-laborers, *you* have done much; and we heartily rejoice on that account, for it was our desire that such should be the case. Oh! how well we remember it—the day, when, prostrate before the altar the hands of the Pontiffs created us Bishop, this was our prayer: “May God give success to *their* labors; humiliation to ourselves.” Our prayer has been heard. It is indeed through your prayers and your perseverance that churches in great numbers have been erected, that congregations have been formed and schools established; that now religion flourishes in places which ten or twelve years ago were uninhabited, and in others where even the name of Catholic was a term of reproach. You have aided also in the foundation and development of religious institutions, which, if they comprehend aright their duty and are faithful to grace, can exercise a most salutary influence for the future prosperity of the diocese. To you, also, is due the flattering prospect for Indiana, of a native clergy—a prospect which we have even now the consolation of seeing in part realized. It is finally through you that the diocese of Vincennes, so young and so poor, has been accelerated to an equal rank with dioceses long since established.

Again, fellow-laborers, that which augments your

merits, and should enhance your praise, is, the difficulty which opposed your progress: the poverty of your parishes, the sparse state of the Catholic population, and the dangers to which their faith was exposed, the want of knowledge on the part of many of you, of the country, of its inhabitants and its language; fatigue of body and mind, affliction of heart, destitution even of the necessities of life. There is no form of suffering which you have not undergone; and we are acquainted with no diocese in the Union, which required more sacrifices of every kind, and where they were encountered with a more unflinching courage. Dearly beloved, we have known your sufferings, and a great cause of the sadness of our hearts, was our frequent inability to relieve them. We have been constantly astonished at your devotedness, and it is with satisfaction that we on this occasion proclaim it, not only as a tribute of duty and admiration, but also as a motive of edification and encouragement to those who will succeed you in the same laborious mission. Our testimonial will, we hope, be the more readily received, since those who know us are well aware that we love not flattery either towards ourselves or others.

But the very good you have effected—the rapid improvements of your congregations—these consoling fruits were the very causes which impelled us still more strongly to withdraw from the administration. Do you ask why? This is the reason: You have advanced; we have remained where we were at first. You stood in need of one who could appreciate your progress, and know how to direct your further advancement;—one, who would not only be placed at your head by his office, but who could sustain himself there by his merit; one who should always and in all things be your model: “in word, in conversation, in charity, in faith, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost;” one, in a word, who, with a steady hand, could conduct you through the passage of vigorous adolescence to the perfection of mature manhood, and aid in finally establishing you in all things according to the authorized constitution of the Holy Church of Christ.

Providence, in sending you a new prelate, has, we sincerely hope, chosen in his person the one suited to your necessities. May you under his direction and in his company, continue to advance, without fainting, in the way of usefulness, sanctifying the people confided to your care, without neglecting at the same time your own salvation.

Such will be the event, dearly beloved, if you correctly understand the duties which you owe him, and the strength which is derived from their performance. Religion, you know, is the chain which connects earth with heaven, time with eternity, man with God. A chain which, extending from Jesus Christ, descends through Peter to the Pontiffs of Rome, and reaches through the Bishops and Priests to the humblest of the people. Mysterious chain! whose links, more precious than the purest gold, are the communion of all in one faith, and the same charity, and the whole rendered indissoluble by the subordination of all to the same ministry. In this mysterious chain is found the strength of the Church. No, it is not in the talents, nor in the learning of its ministers, although for its protection God sometimes deigns to endow them with these gifts. Its strength is not even in the virtue of its Priest, although the Priest without virtue is nothing but a "tinkling cymbal;" or "a broken cistern that can hold no water." The strength of the Church, we repeat it, is in this beautiful communion of its members, and in their harmonious subordination to its head. The Bishops obey Peter, Peter is obedient to Christ: in the same manner Priests should obey the Bishop, and the faithful, the Priest. Again, beloved, permit us to assure you, that obedience to the Bishop—submission to his authority, is the more necessary, as you have shown in all your deportment, because the spirit of independence, which is diffused so widely in our midst, tends strongly to the weakening of authority. Confide, then, in the guidance of your Bishop, since the successor of Peter has entrusted you to his direction. Do not forget, that you are established not to direct him, but to be directed by him; not to judge him, but to submit to his judgment. If

he judges you, do you know that he will himself be judged? and with what judgment!

It is not sufficient that you have confidence in your Bishop; it is also necessary that you suffer him to perceive that confidence, lest if you conceal it, the enemy of all good may insinuate himself between him and you, and persuading him that he does not possess it, cast him into despondency. Is not your Bishop a man like yourselves, and like you has he not need of consolations? Ah! if you knew how much weighs upon the spirits and heart of a Bishop! how much solicitude for the churches! If you knew how much bitterness each day pours into his soul, you would feel for him the liveliest commiseration. If you knew the motives of his actions—motives often different from those you imagine—which he is obliged to keep secret, you would not venture, I do not say to blame, but even to judge his conduct, for fear of being rash and unjust in your judgments.

And you, Beloved Brethren, composed of all nations, and of every tongue, of every age, and either sex, who form the diocese of Vincennes, you who are strong in the faith, and you who walk with an unsteady step, attend to the last words of your Bishop, and treasure them in your hearts. He has thought it his duty to speak to the Priests of submission and confidence in their Bishop, permit him to address a few admonitions to you, also, on the subject of your duties.

Above all, dearest brethren, understand well that your Priests have not usurped the charge of pastors of your souls, but that they have been sent to you by the Church which alone can confer a mission. Know that they are not like those ministers whom the caprice of man makes and unmakes; but that they are men chosen and tried, whom the imposition of the hands of a Bishop, and the holy unction have consecrated forever to the service of God and the salvation of souls: "thou art a Priest forever." Do not regard them merely as men, but as "*ministers of Christ and the dispensers of the mysteries of God.*" Believe these truths, and hand them down to your children and your children's children. Do not be

lieve them only, but reduce them to practice. Respect in your Priests the unction which has consecrated them and is never effaced, the Church which has sent them, and Christ, who has given them authority to bind and to loose, and to nourish you with his sacred body. Obey them as they themselves obey. Hear not their discourses with vain curiosity, but with the simplicity of faith. Increase not by murmurs and censure, their burdens, in themselves so heavy; but rather aid them by docility and submission, to perform the multifarious duties of their charge. Sustain them with your temporal goods. They who load you with the benedictions of heaven, and have renounced for you all the enjoyments of life, are entitled to it. Pray, I beseech you, pray for them, that they may be, all and always, your models and your guides: "a pattern of the flock from the heart."

To this first disposition of respect, of confidence and submission towards your pastors, permit me, dear brethren, to add another: that of prudence and wisdom towards the world in the midst of which you live: Hear the Apostle, St. Paul: "See, therefore, brethren, how you walk circumspectly; not as unwise, but as wise, redeeming the time, *because the days are evil*: 'Beware of false prophets.' " Have nothing to do with those societies which work in secret:—"have no fellowship with the unfruitful works of darkness." Fly from the midst of Babylon: "Enter ye in at the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate and strait is the way that leadeth to life: and few there are that find it!" Finally, dearly beloved, do not forget that the enemy has his eye constantly fixed upon you, watching to surprise you in fault, and to triumph over your fall. Your works, then, should be those of light and charity, to the end that the adversary finding nothing to reprove, "may be afraid, having no evil to say of you."

Pastors and people, priests and faithful, you have received our last admonitions. Soon we will be gone. We bid you adieu—a last farewell: it is that of a friend. The last twelve years of our life spent in your service, not

without some self sacrifice, and of which we regret not a single day, will, perhaps, prove that we have indeed loved you, and that it is impossible that the sentiment should ever be effaced. It is the adieu of a father:—all his thoughts, all his wishes, all his actions were for you. Had you but known how his heart was filled with tenderness for you!

But in the moment of departure, can we forget, that in spite of our good intentions, we may have given displeasure to many; that, perhaps, there are some whom we have wronged? No, we do not forget: on the contrary, we ask pardon for it. Forgive us—forgive our frailty. Dispense mercy in our behalf, and do not aggravate by your refusal, the great account which we shall have to render. We pardon every one with our whole heart. From the bottom of our souls we offer pardon to all who may have any reason for self-reproach in our regard. In the silence of the retreat into which we shall enter, we will not remember wrongs—we would forget them in prayer. Are there any among you who believe themselves our debtors, let them pray for us—let them beseech a merciful God to pardon the numerous faults of our administration!—and, above all, let their prayers ascend when they shall learn that we have descended to the tomb.

That we may all one day meet again, in the bosom of our heavenly Father to bless and love Him forever, is the last benediction fervently invoked upon you by your Bishop.

✠ CELESTIN, R. L.

Bishop of Vincennes.

Vincennes, July 16, 1847.

By order of the Bishop:

E. Audran, Secretary.

JOHN STEPHEN BAZIN

Third Bishop of Vincennes

Bishop John Stephen Bazin, the third Bishop of Vincennes, who was so warmly commended to the people in the admirable pastoral letter of Bishop de la Hailandiere,, lived only six months—from October 24, 1847 to April 23, 1848. He was born in France in the year 1796, and shortly after his ordination was persuaded to come to the United States and labor on the missions in the diocese of Mobile. He was Vicar General to Bishop Portier of that See at the time he was recommended by the VI Provincial Council of Baltimore to succeed Bishop de la Hailandiere.

The state of Catholicity in America at the time of Bishop de la Hailandiere's retirement and the accession of Bishop John Stephen Bazin as the third Bishop of Vincennes is well told in an article written for a Catholic paper in the year 1846, from which we cull the following:

CATHOLICITY IN THE UNITED STATES

(From the Catholic News-Letter, June, 1846)

"Among the yet unpublished decrees of the late Council, we learn that it has in contemplation to erect four new episcopal sees, to answer the wants of the Church in the United States. We have now twenty-one bishoprics, the dioceses of several of which are so large as to render the duties of a single bishop too onerous, and therefore requiring the assistance of coadjutors. It is estimated that we have 1,300,000 communicants in this country. This is the tree which has grown from the germ planted in the settlement of Maryland. The first priest ever consecrated in America still lives, and still exerts himself in the holy cause. It is with generous pride, that when looking around him at the present prosperous state of the Church, he should take pleasure in signing himself, *proto sacerdos*. Every true Catholic must feel delight at the present prosperous state of the Church in this country, revealing as it does, that God is pleased to bless the labors of his missionaries. The signal success which has attend-

ed it here despite the persecutions, the obstacles, the prejudices it has had to encounter, are attributable only to the watchful providence of Almighty God, who has promised to be with it even to the consummation of the world. From one extreme of the Union to the other, numbers, fatigued with their researches for the truth through the labyrinthal mazes of Protestant error, are flocking to the one fold of the one shepherd, convinced that in the Catholic Church alone can be found the precious jewel they have sought, the true faith. Thousands are at this moment imitating their noble example, and there is not a city, not a town, not a village in the land, that does not count within its limits converts to the Catholic faith, whilst the defections are indeed few and far between. The character, too, of the converts merits attention. It is worthy of remark that in this country few persons, if any, have ever forsaken the Catholic religion from pure motives. They have found its principles and its practices too hard, and their departure from the path of truth was not owing to a sincere change of religious faith, but rather to the fact that Catholicity required too much to be submitted to by persons of their violence of passions. But in this let no man read an argument; for God has said that no man is ever tempted above his strength. Whenever such persons abandon the Catholic religion, it is sooner or later to give themselves up to excesses. Most generally in the commencement of their apostasies they are fostered by bigots, in order that by their shameless slanders and barefaced falsehoods, they may be used for the purpose of throwing odium upon the Catholic Church. Yet even with these they do not tarry long, for the religious sense of *the public*, superior to that of these bigots, will not permit the morals of the community to be outraged by any such *professor of religion*, be he converted Jew, renegade Catholic, or what not. One or two lectures, "for men only," are therefore sufficient to make known the character of the lecturers, and that once known, they sink below insignificance. How different from these the converts to Catholicity! Their obedience to the Church, their zeal for the glory of God by the propagation of His

Holy Faith, and their exemplary piety prove their contrite feelings, their sincerity of purpose. To embrace Catholicity frequently demands of them not only a sacrifice of pecuniary interests, but also of worldly fame, or perhaps exacts a severance of earthly ties and associations; yet all these and many other things will they, through an overwhelming sense of duty, forego for the true Faith. It is not they who crowd around the public lecture stand to give their experience of the Protestant faith: they ask not the collection of crowds of men only to detail things too offensive for women and boys to hear—they write not works so obscene as fit only to be committed to the flames by the hands of the public hangman. Although some few may fail, yet of the mass of them, humility is their characteristic, seeking to show that by the fruits of their Faith may the truth of their Faith be judged."

The reader will note that much of the time of priests, all too few for the work, was consumed in instructing converts. Even in that day the country was infested with real or pretended apostates, such as Maria Monk, capitalizing the bigotry of the people as a means of obtaining a dishonorable living.

NOTRE DAME'S APPEAL IN THE YEAR 1845

The reader will be much interested in what follows, which appeared as an advertisement in a Catholic paper in the year 1845, three years after the Holy Cross Fathers, through their first representative, Father Sorin, established themselves here in 1842.

Board and Tuition \$100.00 a Year, and Nearly
Eleven Months of School

University of Notre Dame-du-Lac, South Bend, St. Joseph's County, Indiana. Under the direction of the Priests of the Holy Cross.

This institution is now opened for the reception of Youth, under the auspices of the Rt. Rev. Bishop of Vincennes, who presented to the Priests of the Holy

Cross, the beautiful and elegant site upon which the buildings are erected.

Notre dame-du-Lac is at a distance of one mile from South Bend, the county seat; 85 miles from Chicago, Ill., 180 from Detroit, Mich., and 80 from Fort Wayne, Indiana.

The erection of a Seminary here was contemplated many years ago; the location being so eminently adapted for the purpose, but it was only within the last year that the Bishop was enabled to accomplish this design. All the advantages of convenience, attractive scenery, pure and invigorating air, and excellent springs, combine here to form not only a healthy abode, but also an agreeable solitude, which facilitates so effectually the intellectual improvement of youth.

The disciplinary government is mild, yet sufficiently energetic to preserve that good order so essential in the well being of the Institution. The morals and general deportment of the pupils will be watched over with great assiduity and solicitude, and no pains will be spared to prepare them for fulfilling their respective duties in society. In their daily recreations, they will be always accompanied by a member of the Institution; all books in their possession will be subject to the inspection of the Prefect of Studies; and none will be allowed circulation without his consent. Corporal punishment will never be inflicted, but more conciliatory and effective means of correction will be judiciously used; should a pupil prove refractory, and incorrigible, he will be dismissed.

The faculty will be formed from the Priests of the Holy Cross, and the most competent Brothers, one of whom will be sent every year to Europe to complete arrangements for any additional aid which may be found requisite.

In the reception of pupils, no distinction of creed will be made, and the parents of those not professing the Catholic Faith, may rest assured that there will be no interference with their religious tenets; they will be required only to attend to the religious exercises with

decorum, this being in conformity with the rules of all Catholic Colleges in the United States.

TERMS—Board, washing, mending and medical attendance, with the English Course, embracing all the branches of a practical education: Orthography, Reading, Writing, Arithmetic, Grammar and Composition, to which particular attention will be paid, Geography, Ancient and Modern History, the most approved method of Bookkeeping, Surveying, Mensuration, Mathematics, Astronomy, the use of the Globes, Rhetoric, Vocal Music, etc., \$100 per annum.

Half Boarders, \$40 do.

Day Scholars in the above course, \$20 do.

The same in the preparatory school, \$16 do.

The classical course with the higher branches of education, an additional sum of \$20 do.

The French, German, Spanish and Italian languages are taught at an extra charge of \$8 do. each.

Instrumental Music and Drawing, \$20 do. each.

DIRECTIONS FOR PARENTS—Each pupil must be provided with bed and bedding, (if furnished by the institution, they form an extra charge), six shirts, six pairs of stockings, six pocket handkerchiefs, six towels, (all of which must be marked), a knife and fork, a table and teaspoon, a hat and cap, two suits of clothes, an overcoat, a pair of shoes and a pair of boots for winter; three suits and two pairs of shoes for summer. No advances will be made by the Institution for clothing or other expenses.

E. SORIN, Superior
of the Brothers of St. Joseph,
South Bend, St. Joseph County, Indiana.

The Institution being incorporated and chartered by the legislature of the state, with full powers of University degrees will be conferred every year immediately before the public distribution of premiums.

The story of Notre Dame will be briefly told in another place. The Holy Cross Fathers and Brothers have

made the entire United States their debtors, but their good offices in behalf of religion and education in the diocese of Fort Wayne are especially appreciated.

NEW DIOCESES

In the whole United States in the year 1834 there were fewer priests than there are now at work in the diocese of Fort Wayne.

In the year 1837, three new dioceses were formed, that of Dubuque, to whose jurisdiction the whole State of Iowa was assigned, and which even in the year 1840 had only four priests; that of Natchez, to cover the State of Mississippi, which in the year 1840 had only one priest, and he was resident not at Natchez, but at Vicksburg; and that of Nashville, with the State of Tennessee as its territory. This diocese had only two priests in the year 1840. Concerning the diocese of Nashville we read this report, published in 1840:

"The stations visited throughout the diocese are, Gallatin, Hartsville, Athens, Fayetteville, Memphis, Columbia, Jackson and Franklin. The Northwestern district is visited occasionally by Rev. E. Durbin, of Kentucky; and the Catholics in the immediate vicinity of New Madrid, Mo. are attended by Rev. A. Heim of that place. The number of Catholics in Tennessee is between three and four hundred, widely scattered over the State, and in small groups not exceeding ten in any particular place, except in Nashville, where they amount to nearly a hundred, and on the public works near Athens and Memphis."

But the rapid growth of the Church in the United States between 1840 and 1850 is indicated by the official Catholic Almanac report of 1850. At this time the number of dioceses had increased from fifteen to thirty-four distributed among six Provinces as follows: Baltimore, New York, New Orleans, Cincinnati, St. Louis, and Oregon City. Each of these cities became the seat of an Archbishop. Then there were two Vicars Apostolic. The detailed table below will interest the reader.

SUMMARY OF CATHOLICITY IN THE U. STATES AT END OF THE YEAR, 1850.

Dioceses.	Churches.	Clergy- men.	Catholic Population.
Baltimore, Arch.	70	103	100,000
Philadelphia	88	93	170,000
Charleston	17	16	5,000
Richmond	10	8	7,000
Pittsburg	67	57	45,000
Wheeling	4	6	5,000
Savannah	13	12	5,500
	269	295	337,500
 New York, Arch.	 70	 109	 202,000
Boston	63	63	-----
Albany	70	61	80,000
Buffalo	58	53	70,000
Hartford	12	14	20,000
	273	298	390,000
 New Orleans, Arch.	 64	 82	 170,000
Mobile	9	22	11,000
Natchez	11	11	10,000
Little Rock	7	6	-----
Galveston	20	18	-----
	111	139	191,000
 Cincinnati, Arch.	 75	 80	 85,000
Louisville	46	55	35,000
Detroit	40	30	85,000
Vincennes	77	38	50,000
Cleveland	45	40	30,000
	283	243	285,000
 St. Louis, Arch.	 56	 91	 -----
Dubuque	17	25	8,000
St. Paul			
Nashville	6	9	4,000
Chicago	74	54	54,000
Milwaukee	72	54	65,000
	225	233	131,000

Oregon City, Arch.	{			
Nesqually				
Walla Walla		12	15	_____
Fort Hall				
Colville	{			
Monterey		30	35	_____
New Mexico, Ap. Vic.		40	40	_____
Indian Territory		2	5	_____
		42	45	_____
34 Dioc.—2 Apos. Vic.		1245	1303	1,334,500

“From the figures in this table and from preceding statements, it follows that there were in the United States, 6 archbishops, 26 bishops, 1303 priests, and 1245 churches distributed among 34 dioceses and 2 apostolic vicariates. The figures in the above table under the head of Catholic population, were obtained from official, and consequently the most reliable sources. If we suppose the Catholic population in the dioceses of St. Louis, Boston, Little Rock, Galveston, Oregon Territory, Monterey, and the Apostolic Vicariates of New Mexico and the Indian Territory, to be 280,000, the total number of Catholics in the United States would be 1,614,500.”

IN THE SOUTHWEST

I have been endeavoring to present to the reader a sort of bird's eye view of the Church's status, not only in the territory embraced by the diocese of Vincennes, but in the whole United States. But lest an erroneous impression be left by a statement that the Detroit bishop had charge of all the northwest territory, and the bishop of St. Louis of all the southwest territory in the year 1840, let me say that there were spots in the southwest and west which had been evangelized long before the east.

Everyone of you has heard about the work of the Spanish missionaries in the State of New Mexico, which belonged to the diocese of Durango, Mexico.

Santa Fe is the oldest city in the United States, though that distinction is usually conceded to St. Augustine, Florida. It was an old Indian pueblo or village even when the Spaniards first visited it in 1542. This region

was well known to the Spaniards before Plymouth Rock came into the possession of the "Pilgrims". Even Colorado and Kansas were traversed by missionaries from Spain four hundred years ago, or within fifty years after America was discovered by Columbus. The city of Santa Fe, with only 10,000 population even at this late day, possesses a church, a portion of which was built by the Franciscans in the year 1582, practically one hundred years before Marquette visited Wisconsin and Illinois and discovered the Mississippi. The writer visited this church a couple of years ago. New Mexico passed from the dominion of Spain to that of Old Mexico in the year 1822. It was not yet United States territory at the time about which we write, and its present boundaries were not fixed until 1863.

Then the reader has also heard about the "Missions" in and near San Antonio, Texas, and the long chain of "Missions" between San Diego and San Francisco, California. San Antonio was settled by the Spaniards in the year 1585, and they built a number of churches which, though now partly in ruins, amaze the visitor because of their beautiful architecture. The ruined Missions in Texas are San Antonio's pride, just as the old Mission churches of the Golden State are California's pride.

The very names given to many important cities of the west exhibit their Catholic origin, and tell the story of the deep seated religious faith of their aborigines, the Indians. San Diego is a Spanish word for St. James; Los Angeles, the Spanish name for THE ANGELS; San Francisco, the Spanish name for St. Francis; San Antonio, the Spanish name for St. Anthony; Santa Fe, the Spanish name for "Holy Faith"; Sacramento means "The Sacrament."

In New Mexico a large percentage of the white population is composed of those who are the descendants of the Spanish among whom the Padres of the sixteenth century worked, and they delight in calling themselves Spanish Americans. San Antonio and all of Texas south of that city afford a home for hundreds of thousands of people who have emigrated from old Mexico. They do

not call themselves Spanish Americans, and few of their number wish to be called Americans. They are slow to assimilate and wish to be known as Mexicans.

It was many years after the diocese of Vincennes was established that Texas itself became American property. It had belonged to Mexico, until 1836; was an independent Republic until 1845, when it was admitted into the Union. It seceded in 1861, and came back only in 1870. It is quite natural that with favorable immigration laws, much of Texas should be populated by Mexicans.

RT. REV. M. M. de ST. PALAIS

Fourth Bishop of Vincennes

On November 15, 1811, was born at La Savetat, near Tours, in France, Marie Maurice de St. Palais, destined to become one of the brightest ornaments of the Catholic episcopacy in

a noble family and an ancient had given glorious men and state, was early reared the possession of singleness of which have educated so many and nation and abroad. educated at Paris, he



America. Of his family and an house that many illustrious youth to the church markable for the youth of that thought and purpose distinguish of his order ality at home Thoroughly St. Sulpice, was ordained

priest in May, 1836. He cheerfully resigned the comforts and attractions of home, friends, and country for the laborious life of a missionary in what was then looked upon as the backwoods of the United States.

Under the guidance of the venerable Bishop Bruté, who two years previously had been appointed to the new see of Vincennes, Indiana, and accompanied by twenty-one other young ecclesiastics, Father St. Palais reached this country and immediately entered upon the performance of his duties. His first stations were at Boggs' Creek and Mount Pleasant, Ind., where he built two churches and collected round them comparatively large congregations. He was next removed to Chicago, Ill., then a mere village, where he erected St. Mary's, afterwards used as a cathedral. Again we find him in Indiana, at Logansport, which, with its outlying missions and small churches and chapels, remained for several years under his wise and beneficent jurisdiction. Madison, Ind., a

growing and prosperous town, next claimed his attention, till, on the accession of Bishop Bazin to the see of Vincennes (1847), he was called to that city and appointed Vicar-General and Superior of the Theological Seminary. In both these positions his prudence, energy, and judgment were so conspicuous that, upon the untimely death of Dr. Bazin, he was nominated administrator of the diocese, and acted in that capacity till October 3, 1848, when he was preconized Bishop of Vincennes. His consecration took place in the cathedral, January 14, 1849, the Rt. Rev. Bishop Miles of Nashville, Tenn., conducting the august ceremony.

But diligent and laborious as was his life as a priest, his career as a prelate far surpassed it in zeal, devotion, and personal sacrifices. Though circumscribed in its limits by the creation of other dioceses, that of Vincennes still presented a large field for missionary enterprise, and Bishop St. Palais cultivated it to the utmost from the day of his consecration to almost the very last hour of his life. Scattered little groups and single Catholic families were collected into orderly and compact congregations; new missions were founded in the most remote places, and old ones became well-defined parishes; churches sprang up rapidly, and priests from every quarter were found to occupy them. Nor were the wants of the ignorant, the poor, and the afflicted neglected. Besides the diocesan seminary and the Monastery of St. Benedict at St. Meinrad, academies for girls were opened at St. Mary's of the Woods, Vincennes, Terre Haute, Indianapolis, Washington, Evansville, and Oldenburg, while parochial schools were attached to every church and nearly every station in the diocese. The Little Sisters of the Poor, the Sisters of Charity, and Sisters of the Good Shepherd were introduced and encouraged, two hospitals were opened, and two splendid orphan asylums built—one of the latter costing \$30,000, erected entirely out of the good bishop's private means.

It was while thus engaged in the arduous duties of his sacred calling at St. Mary's of the Woods, near Terre Haute, that the gifted Bishop of Vincennes was stricken

down, June 28, 1877. His predecessor, Bishop Bruté, died on the same day, forty-eight years before. Bishop Dwenger, in his funeral sermon, said:

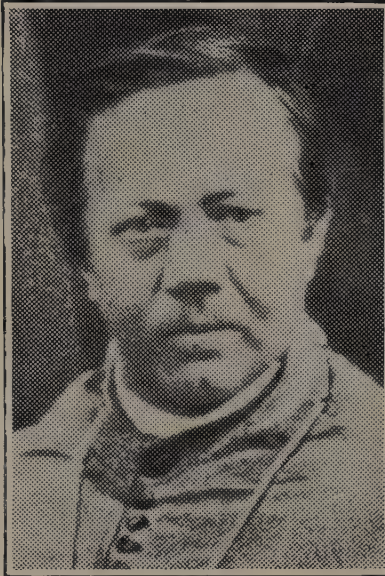
"On the morning of the day he looked forward to as bringing him to his dear St. Rose, in this city, he fell upon the ground in fatal illness. His feeble voice could but call to his friend, the Rev. Father Shasse, to help him and bear him to a couch. When there he signed to those who stood about that he desired the last sacrament. Father Benoit, Vicar-General of the diocese of Fort Wayne, one of the two last living of the band of heroes who came with the sainted Bruté, administered to him the comforting sacrament. Calmly, peacefully, in the midst of his loving daughters in the Church, who ceased not their prayers, he fell away, filled with visions perhaps like those that came to Moses. Back of him lay the dark Egyptian servitude of his forty-one years of missionary life; before him the glorious promised land opened its pearly gates. Ah! the mitre may sometimes appear a glittering jewel, but it is also at times a crown of thorns. Who can say what a fearful thing it is to answer at the great bar for a whole diocese? The golden cross of the bishop may be beautiful and bright, but it is, too, a heavy burden upon the heart."

On July 3 the last solemn ceremonies were performed over the remains of the lamented prelate and his body was laid to rest under the high altar of the Cathedral of Vincennes, where for more than twenty-eight years he had offered up his prayers for the welfare of his spiritual children and the good of the Church in America.

PART II

Fort Wayne See Established

The first Provincial Council of Cincinnati was held in the year 1855 and was attended by the six suffragan Bishops. At the very opening session the Bishop of Vincennes made the division cese, which the whole iana. He told in the Epis- ever increas- of churches ern part of cause of gration from told of the ment of sev- ious Commu- thought that of Catholics dianapolis about 40,- interrogated



a plea for of his dio- constituted State of Ind- his brothers copate of the ing number in the north- the State be- heavy immi- Europe. He establish- eral Relig- nities and the number north of In- numbered 000. When about the

place which should be named as the See City he thought that it should be Fort Wayne, while it might be Lafayette. He reported that Fort Wayne had two churches and that there were several towns close to that city which had regularly constituted parishes.

The third Decree passed by that Provincial Council read as follows:

"The Bishops believe that the time is ripe to supplicate the Holy See to constitute a new diocese at Fort Wayne, Indiana, by dividing the diocese of Vincennes at the county lines of Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph and Warren, all of which counties were to be included in the new diocese."

Chapter I

JOHN HENRY LUERS

John Henry Luers, at that time pastor of St. Joseph's parish, Cincinnati, participated in the deliberations of the Council as a theologian to the Archbishop. He little dreamed when he heard it recommended that Fort Wayne be made a diocese, that he himself would be its first incumbent.

John Luers was born in Westphalia, Germany, on September 29, 1819, whence he emigrated with his parents in the year 1833 to the United States. The little family settled on a farm near Piqua, Ohio, and the 14 year old boy procured work at a store in the town. Divine Providence brought Archbishop Purcell and John Luers together when the Archbishop came to administer Confirmation at the Piqua church a few years after the arrival of the Luers family from Germany. The Archbishop sent young Luers to St. Francis Xavier Seminary, near Cincinnati, where he pursued his studies most earnestly and cultivated the piety which characterized his later life.

He was ordained to the priesthood in November, 1846, at the age of twenty-seven, and was given charge of St. Joseph's parish, in the city of Cincinnati. A church under construction at the time of his appointment was completed by him, and after the debt was entirely paid, a new school was built by him. The extent to which the people of St. Joseph's parish became attached to Father Luers, the extent to which his labors were appreciated, was made clear at the time of his appointment to the Bishopric of Fort Wayne, within two years after the Provincial Council of Cincinnati appealed to Rome for the division of the diocese of Vincennes. When the news was communicated to his parishioners, there was general weeping, and before the date of consecration was set the people had bought him many useful presents for use in the episcopal office.

The Archbishop who ordained Father Luers was also his consecrator on January 10th, 1855. He was assisted

by the Bishops of Vincennes and Covington, Kentucky. The sermon on the occasion was preached by the Bishop of Bardstown, Kentucky, the Right Rev. Martin J. Spalding. A few days later he left for Fort Wayne, alone and unannounced, and knocked for admission at the door of the residence of the Very Rev. Julian Benoit. The church which he selected as his Cathedral was a small frame structure ready to fall down, and his episcopal residence was the parish house of Father Benoit. He appointed this good French priest his Vicar General, while he became the missionary Bishop. The greater part of the year he was out over the diocese, sharing in the hardships of the priests of those days.

The year following Bishop Luers' consecration the Second Provincial Council of Cincinnati was convened and the Archbishop's theologian of the first Council now sat as one of his suffragans. In the Fifth Decree of this Council we read: "On motion of the Bishops of Vincennes and Fort Wayne, in whose dioceses there exist only four Feasts of Obligation, it was voted that the Holy See be appealed to for authorization to add four more feasts in conformity with the universal practice, namely, those of the Circumcision, of the Epiphany, of Corpus Christi, and of the Annunciation."

The Bishop visited Rome in 1864, and en route stopped at Louvain in quest of candidates for the priesthood in his diocese. There were four volunteers and among them John H. Oechtering and Bernard Wiedau, both of whom labored in the diocese for nearly sixty years, under the five Bishops who have filled the See of Fort Wayne.

Bishop Luers participated in the Second Plenary Council of Baltimore in 1864, but was excused from attending the Oecumenical Council of the Vatican in 1870 in order that he might render service to half a dozen Bishops who did attend that Council. He was away from home at the time of his death, doing a favor for the Bishop of Cleveland. He died in Cleveland on June 29, 1871, after administering some of the Holy Orders to several seminarians. He was stricken with apoplexy and died within twenty minutes after receiving the last rites of

the Church. His funeral took place at Fort Wayne on July 4th, 1871, at which Archbishop Purcell, of Cincinnati presided and preached the sermon. His remains were placed in the crypt under the sanctuary of the Cathedral.

When the Bishop of Vincennes petitioned Rome for the creation of a diocese to cover the northern half of the State of Indiana, he thought that the territory housed about 40,000 Catholics. That he greatly overestimated the number is clear from the CATHOLIC DIRECTORY for the year 1858, from which we note that there were in the newly formed diocese only 26 churches; 20 priests, including both secular and regular; two Religious Communities of men and two of women; there existed only six parochial schools, conducted by the Sisters of the Holy Cross and the Sisters of Providence; there was one college and one academy, and the Catholic population was estimated at 25,000.

At the close of the Second Provincial Council of Cincinnati held in the year 1858, or during the very year in which Bishop Luers was consecrated, a joint Pastoral of the Bishops of the Province was issued, which contains much excellent advice for the people so thinly scattered over five now very populous states. The Pastoral letter was addressed to both clergy and laity. Introductory to the remarks to the clergy, they wrote:

“Venerable Brethren of the Clergy; Beloved Brethren of the Laity:

“Assembled for the second time in Provincial Council, in accordance with the established discipline of the Holy Catholic Church, promulgated in the last General Council of Trent, we cannot separate and return to our respective Dioceses, without first addressing to you some words of fraternal advice and encouragement. We discharge this duty of our pastoral office the more cheerfully, as We are so fully and intimately convinced of your faith, of your ardent Catholic zeal, and of your enlightened obedience to the voice of your chief Pastors, ‘who watch over you as about to render an account for your

souls.' Wherefore, as becometh brethren, We shall address you in plain, frank, and practical words, on the great duties which are incumbent alike on Pastors and People. We shall conceal nothing, but lay Our whole thoughts and counsel bare before you."

Their appeal to the laity was as follows:

"To you, dearly beloved Brethren of the Laity, we now willingly direct our words of exhortation. You are our glory and joy! You are living members of Christ's mystical Body on earth, the Church, which He so dearly loved, and for which He cheerfully delivered Himself up, that 'He might sanctify it, cleansing it in the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.' This Church, His own ever young and ever blooming Spouse, is subject to Him in all things; and so should you be subject to the voice of your Pastors, whom you are commanded to hear as you would hear the voice of Christ Himself. For He has said: 'He that heareth you, heareth Me, and he that despiseth you, despiseth Me.' For you, then, Beloved Brethren, however unworthy we may be, our voice is but the echo of the voice of God; for Christ solemnly says: 'He that heareth not the Church, let him be to you as a heathen and a publican.'

"Your duties are manifold: We will briefly refer to some of the most obvious and important.

"1. *Duties towards the Church.* You should feel an earnest sympathy with whatever is calculated to promote the interests and advance the prosperity of the Church. Your zeal for this noble object should be commensurate with that of your devoted clergy. Your interests are identified with theirs; for they both have the same elevated objects, as well as the same powerful motives of action. Whatever is for the increase of God's Church; whatever will aid in the extension of our holy faith; whatever will contribute to the beautifying of God's visible temples or churches; whatever will tend to the

dissipation of error and the defense of truth; whatever, in one word, will assist the Church in her world-wide struggle with error and vice to the end of time—all this should claim your zealous and generous co-operation.

“For the building up and suitable adornment of churches, wherein you and your children and your children’s children may reverently assist at the Holy Sacrifice of the New Law; for the erection of school-houses, wherein your children may receive a sound Christian education, under the sanction of the Church and under the shadow of her holy sanctuary; for the founding of orphan asylums for children of both sexes; for the establishment and support of Seminaries, wherein pious youths—your own beloved children—may be reared up in solid virtue and learning, to become priests and to minister worthily at God’s altars for your spiritual benefit; all these excellent and necessary objects call for your substantial aid and co-operation; which, it greatly consoles us to be able to testify, have not been withheld in times past; and which relying on your well known faith, zeal, and liberality, we feel quite assured, will not only not be withdrawn, but will go on continually increasing in the future. You could not possibly contribute to more useful or more noble objects than these. God, who is never outdone in generosity, and whose riches are infinite, will repay you a hundredfold for whatever you may bestow of your worldly goods for these excellent purposes, which are at the same time so useful to you, and so very dear to him.

“We cannot surely carry our money with us to the next world; and it is infinitely better for our welfare, both temporal and eternal, that we spend a goodly portion of it while on earth for the promotion of pious and charitable enterprises. Then will it profit us unto an increase of grace here, and unto life everlasting hereafter. For, ‘What doth it profit a man, if he gain the whole world, and lose his own soul?’ When we will come to die, beloved Brethren, what good will all our money do us? To whom shall we leave it, and whose shall our possessions be? Will our children be always really and permanently benefited by the riches we will leave them? Will

they not often squander as recklessly as it has been carelessly amassed? Better send on a goodly portion of it before us to be laid up in the treasury of heaven, where neither moth nor rust can consume, where thieves break not in and steal; and where it will await our coming up from this valley of tears into the eternal tabernacles.

"So it was, beloved Brethren, that our pious fathers in the faith acted during their mortal pilgrimage; and their works have followed them, and their children rise up and call them blessed. Who erected the splendid cathedrals, the noble monasteries, the magnificent colleges and universities, the munificent hospitals and orphan asylums, which are scattered over Europe, and many of which, even in the ruins which the rapacious vandalic heresies of the sixteenth century have left of them, are still stately and sublime? Who but our generous and noble hearted Catholic ancestors, who preferred the worship of God to that of Mammon, and who accordingly lavished their earthly wealth without stint or measure for the purposes of learning, charity and religion? From those solemn monuments of their zeal and truly Catholic liberality, they silently, but eloquently, call on their children living in this degenerate age of Mammonism to imitate their truly munificent example. Shall they call in vain?"

"2. *Supporting our religious press.* This is another important duty of the laity. Here, too, we may be stimulated to exertion by the example of our separated brethren, who in general liberally support their own various sectarian papers and periodicals. The apathy and indifference of Catholics in this respect is, indeed, as lamentable as it is inexplicable. Why is it, we ask, that nearly all of our religious papers are permitted to languish for want of support? Is the truth less calculated to stimulate its advocates to exertion than is error? Are Catholics willing to permit misrepresentation and calumny against themselves to go forth to the world uncorrected, unrebuked? Is the poison to be freely circulated without the antidote? Forbid it love of truth; forbid it zeal for God's holy Church!

"We entreat you then, beloved Brethren, to awake from your lethargy in this respect, and to extend a willing and generous support to those papers and periodicals which are published, with the approval of your chief pastors, for the explanation and defense of our holy Faith; especially for those which are published in your own Province or Diocese. As the Holy Father, Pius IX, says: 'Providence seems to have given in our days a great mission to the Catholic press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.'"

"Listening to the voice of the Pontiff, suffer not so powerful a weapon as in our times and country is the press to be wielded exclusively by your adversaries. Let your zeal for the propagation of the truth outstrip theirs for the extension of error. Give to your children wholesome reading, in approved Catholic books, papers, and periodicals, instead of the dangerous or rather positively noxious reading which an unscrupulous press is scattering over the world. Alas! The press now-a-days is but too often the vehicle of error and immorality, which, like a turbid torrent, is sweeping over the land! Will you do nothing to stem its violence? Will you sordidly prefer the trifling sum which a good Catholic paper would annually cost, to the noble consciousness of having done your duty, by encouraging the spread of truth? We cannot suppose it for a moment. Our knowledge of your faith and zeal forbids the thought. Let every Catholic family in the land, which is at all able, and nearly all are able, take a sound Catholic paper or periodical, and carefully preserve it on file for the reading of their children.

"3. *Rearing children.* Dearly beloved Brethren, we exhort you to bestow special attention on the pious training and religious education of your children. God hath given them to you, and He will require their souls at your hands. If any one of those little ones, for whom Jesus died, perish through your negligence, bad example or other faults, you will have to answer for their souls at the judgment-seat of God! It were better for you that a

mill-stone should be placed around your neck, and that you should be cast into the sea, than that one of these little ones should perish through your culpable neglect of so sacred a duty. Begin their training at a very early age, when their minds are yet tender and susceptible of good impressions; teach them diligently their prayers and their catechism, not merely on Sundays, but on every day, until they will become well instructed in their religion; see that they go regularly to church, and go along with them yourselves, in order the more effectually to secure their attendance; keep them out of bad company, for evil communications corrupt good morals; give them good example in word and in deed, for children are very observant of the conduct of their parents, and are much more easily influenced by example than by words; educate them and furnish them with good and wholesome reading; watch carefully over their morals, especially when they will be near the age of puberty; take particular pains to direct them wisely in the choice of a state of life, upon which their future so much depends; and if they desire to embrace the married state, see in time that they choose wisely and in accordance with the laws of the holy Catholic Church, that they be not too strongly tempted to marry those who are not of the true faith, or those who are within the prohibited degree of kindred; in one word, remember how very responsible is the position of a parent, and take care to discharge faithfully the manifold duties necessarily growing out of that relation.

“Unhappy marriages, and those not sanctioned by the church, which are generally such, are becoming, alas! too frequent among us, and the blame lies chiefly at the door of parents, who neglect the early education of their children, and then often find out, when it is too late, that the latter have become ungovernable, and that, instead of being consolation to their parents, they are likely to bring their grey hairs to sorrow down to the grave! In nine cases out of ten, these misfortunes result from the culpable neglect of parents. Sad and numerous are the defections from the Church, caused by this fatal omission of duty by fathers and mothers. Christian parents! we

exhort you in the words of St. Paul: 'Provoke not your children to wrath, but bring them up in the discipline and correction of the Lord.' This is your most sacred and most important duty, without complying with which it will be very difficult, if not wholly impossible, for you to be saved yourself.

"4. *Giving no Scandal.* Beware, dearly beloved Brethren of the sin of scandal. Be not, by your bad example, a stumbling block in the way of those who are unhappily outside of the Church. Give no offense to any man, that our ministry be not despised. Provide good things, not only in the sight of God, but in the sight of all men. Let your light so shine before men, that seeing your good works, they may glorify your Father Who is in heaven.

"5. *Temperance.* Beware, above all things, of that degrading and shameful vice of intemperance, which in our own times and country has brought so much reproach on the Church of Christ. Remember that St. Paul reckons drunkenness with those sins of the flesh, with fornication, idolatry, sects, and murder, which exclude the guilty from heaven, and say of all of them alike: 'Of which I foretell you, as I have foretold you, that they who do such things, shall not obtain the kingdom of God.' Remember the awful day of judgment, when God will render to every man according to the works done in the flesh; and 'take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and that day come upon you suddenly.' "

DIOCESE OF FORT WAYNE IN 1858

At the time of the appointment of the first Bishop to the new See of Fort Wayne there were resident priests at only eleven places in the diocese, noted below by the figures in front of towns. There were twenty-six churches, nearly all frame structures, and the total number of priests in the diocese was twenty. The Congregation of the Holy Cross and the Congregation of the Precious Blood ministered to Catholics in several places, and the

only two Religious Orders of women in the diocese were those of the Sisters of Holy Cross and of the Sisters of Providence, who taught in five parochial schools. The Orphan Asylum for Boys was located at Notre Dame, and was in charge of the Brothers of the Holy Cross. The Orphan Asylum for Girls was at South Bend and the Sisters of the Holy Cross were in charge. There was not a single hospital in the diocese. The Catholic population was estimated at 25,000.

In the United States at large there were seven Archbishops and thirty-three Bishops in the year 1858, and the Catholic population was approximately 2,000,000. It will be remembered that Fort Wayne and South Bend had resident priests when there were only eleven dioceses in the United States, and when the total population fell short of 500,000.

The summary report on the diocese of Fort Wayne at the end of the year 1858, or after one year of the administration of Right Reverend John Henry Luers, is herewith reproduced.

- (1) Fort Wayne—Cathedral of St. Augustine, Bishop Luers and Rev. Julian Benoit, Pastor.
Mother of God (German), brick church, Rev. Joseph Weutz.
Attica—visited from Crawfordsville, no church.
Avilla—attended from Ft. Wayne, frame church.
- (2) Besancon—Rev. N. Deschamps, frame church.
Columbia—attended from Fort Wayne.
Covington—attended from Crawfordsville, no church.
- (3) Crawfordsville—Rev. Ed. O'Flaherty, frame church.
Decatur—attended by Fathers of the Precious Blood, frame church.
Delphi—attended from Lafayette.
Goshen—attended from Notre Dame, no church.
Hessen Cassel—attended from Fort Wayne, frame church.
- (4) Huntington--Rev. Father Schippert.

- (5) Lafayette—Rev. Daniel Maloney, brick church,
German church, attended from St. Mary's.
- (6) Laporte—Rev. E. Kilroy, C. S. C., brick church.
- (7) Lagro—Rev. John Ryan, frame church.
- (8) Logansport—Rev. C. Zucke, stone church.
- (9) Michigan City—Rev. Paul Gillan, C. S. C., frame
church.
- (10) Mishawaka—Rev. John B. Mager, C. S. C.
New France—attended from Besancon.
- (11) Notre Dame du Lac—Very Rev. Ed. Sorin, C.S.C.,
brick church.
Peru—attended from Logansport, frame church.
Plymouth—visited from Laporte, no church.
South Bend—attended from Notre Dame, brick
church.
St. John's—attended from Mishawaka.
Winamac—attended from Logansport, log church.
Warsaw—attended from Lagro, no church.

STATISTICAL REPORT COVERING YEAR 1858.

Churches, 26.

Priests, 20.

Religious Congregations of Men, 2.

Religious Congregations of Women, 2.

Parochial Schools, 5.

Only a few of Bishop Luers' pastoral letters and important papers have been preserved, and we take occasion to perpetuate them by including them in this volume.

BISHOP LUERS PRAISES THE *AVE MARIA*, THEN USED AS HIS OFFICIAL ORGAN.

Fort Wayne, February 2, 1866.

Very Rev. and Dear Sir:

Please accept my sincere thanks for the First Volume of the *AVE MARIA*, which you have had the kindness to send me. The exterior shape is neat, but the lovely contents of its pages remind me of the words written of her, to whom the work is dedicated: "All the glory of the king's daughter is within." Ps. xlv, 14. You are pleased

to say that if in it there is any merit, you willingly refer it to me; since without my encouragement and approbation, the publication would never have been undertaken. I confess that from the first I have been delighted with the plan, and I have been your constant well-wisher in the pious, yet bold undertaking. Its signal success, I acknowledge, has surpassed my most sanguine expectation. Without intending to detract in the least from the efficacy of your labors, I cannot but recognize in it an especial protection of our heavenly Mother.

I rejoice from my heart that a publication, which promises so much good, should have originated in my Diocese. From its first appearance I have watched the growth and extension of the AVE MARIA with an increased interest, and now since so many of my venerable colleagues join in its praise and recommendation, I take an especial pleasure in bidding you to go on with more confidence than ever.

But whilst I rejoice at seeing your pious messenger spreading the knowledge and praise of our glorious Mother over the land, I would be wanting in duty, if I did not do all in my power to see it circulated in my own Diocese, as widely as possible. My greatest happiness is to see religion flourish within it, and I have no greater desire than to encourage whatever tends to secure this all important result.

Since you will no doubt publish this letter, permit me to say to the clergy of the Diocese that I request them to urge upon their respective flocks the importance of increasing still more the circulation of your pious and excellent AVE MARIA. Every Catholic family which is at all able—and nearly all are able—should take a copy; and and I shall make it my especial duty in my visits to inquire what steps have been taken and efforts made in this respect. I shall do this the more, not only on account of the salutary reading matter which it contains, but also because *I intend to make it the primary channel for publishing the official communications*, which I may deem proper to make from time to time to those committed to my care, and for whom I shall have to answer at the great

day. I likewise understand that, without changing the nature and design of the publication, original communications and articles taken from the best Catholic sources, treating of the current religious and social questions of the day, will be admitted into its pages, besides also choice reading for the young, which will materially enhance the general usefulness and value of the work.

This is a reading age. Read men will, especially the rising generation, and read they should. Therefore all depends upon what they read. Formerly it was otherwise, but now it is no longer optional with us whether we will or will not supply them with proper material. It has become a positive duty, and that a true Christian one, to multiply good publications, and to send them into every family. The current literature is for the most part pagan; it will not, on that account, do for the Christian fireside.

"One of the indispensable requirements of successful journalism," says the CATHOLIC MIRROR, "is to fill columns with news, no matter whether true or false, no matter whether decent or proper, or disgusting or obscene. Stories which pander to the most corrupt imagination (and it might be added, advertisements of the most flagitious kind) are constantly spread before an immense circle of readers in the sensational periodicals, while the rogue and the profligate are raised into heroes, while the fashionable spendthrift and the lascivious libertine are lauded by venal chroniclers, while tales of seduction and conjugal infidelity flood the whole country, and the exploits of thieves, murderers, rowdies and prize-fighters afford the fruitful theme of more than half the literature of the country. Morality is at a low ebb where such publications receive encouragement."

Nothing can be more calculated to debauch youth than such literary productions, for they place a smiling and a beauteous mask over the hideous features of vice and crime; they serve to delude the reason, whilst they excite the passions, and there is no doubt that in reading such publications the first seeds of future ruin are sown in many a fresh and pure mind. It is high time that we should attend to this. We sadly need an antidote to coun-

teract the poison which is in constant and active circulation among us. This can be done by substituting proper reading matter in its place. Why should we hesitate, why be indifferent or slow in this respect, since the declared will of the Church of supporting our religious press is so well known to us? "The supporting of our religious press," says the Second Provincial Council of Cincinnati, "is another important duty of the Laity. We entreat you, beloved brethren, to extend a willing and generous support to those papers, which are published with the approval of your Chief Pastors for the explanation and defense of our Holy Faith, especially for those which are published in your own Province or Diocese. As the Holy Father, Pius IX, says: 'Providence seems to have given in our days a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.' Listen to the voice of the Pontiff; suffer not so powerful a weapon, as in our times and country, is the press to be wielded exclusively by your adversaries. Let your zeal for the propagation of the truth outstrip theirs for the extension of error. Give to your children wholesome reading in approved Catholic books, papers and periodicals, instead of the dangerous or rather positively noxious reading which an unscrupulous press is scattering over the world. Alas! the press now-a-days is but too often the vehicle of error and immorality, which, like a turbid torrent, is sweeping over the land! Will you do nothing to stem its violence? Will you sordidly prefer the trifling sum which a good Catholic paper would annually cost, to the noble consciousness of having done your duty, by encouraging the spread of truth? We cannot suppose it for a moment. Our knowledge of your faith and zeal forbids the thought. Let every Catholic family then in the land, which is at all able, take a sound Catholic paper or periodical and carefully preserve it on file for the reading of their children." Pastoral Letter, pages 16 and 17.

But what better reading can our people have than is contained in the "AVE MARIA"? Its articles are pure-

ly religious, and of the choicest kind. It does not clash with our Catholic Journals, and its terms are sufficiently low to be within the reach of every one. I expect, therefore, to see it in every family without delay. It will afford them abundant instruction and edification, and it will be at the same time not only an evident sign of Christian life, but also of that ardent devotion with which every Catholic should be animated toward her, who crushed the serpent's head, and who, after Jesus, her divine Son, should be our dearest hope and the object of our most affectionate love.

Yours truly in Christ,

✠ John Henry Luers,
Bishop of Fort Wayne.

BISHOP LUERS, MARCH, 1866, APPEALS FOR BETTER SEMINARY SUPPORT

The storm of civil war has subsided, and peace rides triumphant throughout the land, taking up its abode in the spots which but very recently were the scenes of bloody battles.

Many fathers, mothers, brothers, and sisters, clad in the garb of sorrow, and shedding scalding tears of grief, now bow down before the altars of God and utter a fervent prayer for the soul of the beloved son or brother, who has fallen in the din of battle, and ever and again do we hear the questions: "Did he make his confession"? "Was the priest with him?" And if, on the return of a surviving comrade, information is given that the son, the husband, or the brother was fortified with the last Sacraments, before his death, the relatives burst forth into a "God be praised," the weighty stone of anxiety is rolled back from the heart, and tears give expression to the love felt for the deceased! At our birth, the priest meets us at the porch of the holy Church, and receives us into the communion of the children of God; and when we have finished our course and are about to leave this world,

it is again the priest, who stretches out his hands over us, blesses us in the name of Jesus, the Crucified, and provides us with the Viaticum, as a safe-guard to eternity. The priest alone can, in the name of the Savior, deprive death of all its horrors. And when contagious disease has driven all from the bedside of the afflicted, there still remains a faithful friend, and this friend is the priest.

Although the priest is the dearest friend of humanity, his office and his person are frequently misunderstood, and, like his Divine Master, he meets with hatred and contempt, instead of love and respect. Yea, many go so far as to clothe themselves in the garb of false and hypocritical piety, and make it the aim of their lives, to traduce and torment the priest! Let us measure these persecutors and tormenters by a just standard, and we shall find that in them the spirit of Christianity is choked by the thorns of sensuality, revenge, avarice and pride. The pious Christian, the true Catholic, does not storm against the Church and the priests of the Church; no, the light of truth is painful only to the spiritual eyes of him who is blinded, just as the bright sun oppresses the weak eyes of the body. Those who cry out against priests, are men who know little of religion, men who have made no progress in it, and who have uprooted the great commandment of charity, and planted hatred in its place. Persecution comes less frequently from the heterodox than from so-called Catholics. And the reason is simply this: When the unclean spirit has been expelled by the priest in the holy Sacraments of Baptism and Penance, and man allows him to return by falling into evil courses, the evil one returns with seven other spirits worse than himself, and then the storm bursts forth with renewed fury against the minister of God.

Many young minds are thereby turned from the priesthood, and many a heart is thus destroyed by the language of such agents of the wicked one. Oh! these destroyers know not how far their influence extends; they know not to how many souls it brings ruin. They snatch many a talented young man from the holy vocation of the priesthood, many a young man piously drawn to the altar

of God, they ruthlessly drag away, and prevent the increase of the number of our Lord's workmen!

Parents! note the warning: Have a care of your children, for they are your own flesh and blood. Be vigilant against these corrupters; keep your children far from them, and educate them in the fear of God and piety. The priests come forth from among you. You desire good pastors of souls, and you are right. This desire you can gratify; it is in your own hands. Educate your children well, and above all things teach them to serve God. Make them pray daily, and pray with them. Send them to Catholic schools, cultivate religion in them and watch over them, as the angel kept vigil over Daniel in the lion's den. Go to church, particularly on the ember-days, on which ministers are consecrated to God; take your children with you, and in fasting and prayer, join with the faithful in imploring holy laborers for the vineyard of the Lord. In this country everything is in its infancy, and the Church is still only rising. There are, consequently, thousands of sects to be contended with, and here even more than in Europe is the highly instructed clergyman in requisition. In order to educate such priests, there is only one source of assistance to fall back upon—the liberality of our beloved diocesans. When our property is taxed we pay readily, and it is just that we should do so; but when God calls upon us for contributions wherewith to maintain and educate His priests, we have a repetition of the scene of the three wise men: "Herod, hearing this, was troubled, and all Jerusalem with him." Instead of rejoicing at the birth of the Savior they are troubled, and many likewise tremble when urged to aid in the forming of young levites.

Many murmur when there is question of collections, and think that they have already given almost too much, although God daily confers new favors on them, that they, in turn, may have the means wherewith to be liberal. But this is a temptation of Satan, who never fails to seek to undermine the Kingdom of God by avarice. Come forward, banish the evil spirit, and give generously. God's hand is ever open: learn liberality from your Heavenly

Father. As good citizens, we obey the laws of the land; why then shall we ignore the sacred obligations which bind us to Heaven? What joy, what delight greater than that which fills the father's and mother's heart when they know that their son has consecrated himself to the service of the Lord? How gently and peacefully do they sleep in the Lord, when they know that the consecrated hands of their son are folded before the altar of God, and from his lips goes forth the prayer: "Lord! grant them eternal rest!" when they know that their son is offering up the most holy of all sacrifices for the eternal welfare of their souls!

In order to aid in the support of the Seminary:

1. This usual Easter collection shall be taken up for this purpose, and sent in as soon as possible.
2. This circular shall be read on the preceding Sunday by the pastors in their respective churches.

✠ John Henry,

Bishop of Fort Wayne.

Fort Wayne, Feast of St. Joseph, 1866.

OUR FIRST ORPHAN ASYLUM, 1866—AN INTERESTING PASTORAL

John Henry, By the Grace of God and favor of the Holy See, Bishop of Fort Wayne:

To the Clergy and Laity of the Diocese, health and benediction:

Dearly Beloved in Christ:

The number of orphans in our diocese has of late increased to such an extent that the erection of an Asylum for them has become an imperative necessity.

It is a holy duty, incumbent upon us all, to take care of the spiritual and bodily wants of those who have no longer father and mother to do it for them, and who, like strangers, now wander over God's wide earth imploring our pity, mercy and love.

A year ago I purchased twenty-five acres of land, adjoining this city, for the purpose of building such an Asylum upon them; but, as yet, it has not been commenced.

On this all-important matter I consulted with the Clergy, lately assembled in spiritual retreat at Notre Dame; and as building materials and labor are extremely high, the building to be erected would cost from \$30,000 to \$35,000, which amount would have to be on hand immediately. To obtain this seems a matter of impossibility. It was, therefore, unanimously agreed to accept the favorable offer of the Spitler farm, at Rensselaer, for \$18,000.

This place contains 933 acres, 650 of which are under fence, 200 under cultivation, 100 wood, the balance prairie. There are on it two dwelling-houses, one of which contains twelve rooms, affording accommodation for forty or fifty orphans; barn, stables, excellent water, garden, fruit trees, shrubbery, stone for building, etc., etc. It is half a mile from Rensselaer, the County Seat of Jasper County, Indiana. The Iroquis river flows between it and the town. All the breadstuffs and vegetables necessary to support the orphans can be raised on this farm. Milk can be used instead of tea, coffee and sugar. The land is admirably adapted for grazing purposes. Stock which, comparatively, requires little labor, and commands an excellent price, can be raised in abundance.

The children can have employment suitable to their age and strength, and growing up with industrious habits, they can become men who will be an honor to the institution, and a source of consolation to their benefactors.

Experience teaches that not a few of those who have been raised in the asylums of our cities, for want of suitable employment, and from other unavoidable causes, have not realized the expectations, considering the extraordinary care and attention bestowed upon them. To give, therefore, the mind and body the right direction, which every well-disposed person must most cordially desire, and in consideration of the pecuniary reasons before mentioned, it was deemed best to purchase the above-named

place. It is of easy access, and in a few hours it can be reached from all parts of the diocese, being sixteen miles from Bradford, on the Louisville, New Albany and Chicago Railroad, and twelve miles from Remington, on the Toledo, Logansport and Peoria Railroad. The road, especially from this last-named place, is generally good. Daily stages, in connection with the trains, run from both places to Rensselaer, and there is, besides, every prospect that the Lafayette and Chicago Railroad, which will pass through the last-named town, will be commenced at an early day. The number of Catholics in the county is increasing, and as the land is good, and its price moderate, a large settlement can reasonably be expected. A church will be commenced in the town this year.

In a Pastoral Letter, last year, I drew attention to the necessity of an Orphan Asylum, and on this occasion I once more most earnestly recommend the same. Who, among the immigrants, has not more or less experienced the feelings of the orphan? When the storm raged on the ocean, and the end seemed nigh; far away from home, from father, mother, brother, sister, kindred and friends, in inexpressible longing after home, weighed down the anxious heart, and a sense of utter loneliness and abandonment stole over the whole being. Friend, have you forgotten the journey? With the grace of God, you safely reached your destination—America. But here again, strange faces, strange manners and customs, a strange language, perhaps, like so many insurmountable barriers, rose up before you. You felt alone, discouraged, forsaken, in short an orphan. A longing after the lately abandoned fireside and friends almost overpowered you, and in the long, long hours of anguish and desolation, silently and unseen, many a hot tear trickled down your cheeks. How happy were you, when meeting a true friend who took an interest in you, and by counsel and deed came to your aid, "who in his love supplied the place of a father, mother, friend," in your regard in that trying hour. This raised you up, it made you what you are, and secured you the place and position in society which is truly honorable, and of which you are justly proud. Had you

not met with such a friend, what might have become of you? What in all probability would you not be? This kindness and love, which in your poverty and misery you received from others, bestow in turn upon the orphan.

Comparatively few came into this land blessed with means; for the most part poverty and want caused them to abandon the home of their birth. God has blessed them with health, prosperity and wealth. Will, or can you forget the days of youth, when want in all its hideous forms was your companion and lot? When one day your souls shall leave the body, and the body be consigned to the earth, and nothing shall remain but the tombstone to indicate your former existence on earth, the orphan child, which you supported like a watching angel, still remains; the asylum which you helped to erect or establish, still stands, and all the orphans, these beloved ones of the Eternal Father, yet pray for you after hundreds and hundreds of years—yea, as long as the institution stands. Many a benefactor, otherwise careless and negligent of his eternal salvation, has received the grace of conversion through the prayers of the orphans. Not long since a wealthy man was received into the one true fold, who, during a long life of sixty or sixty-five years, had not only lived entirely without God and religion, but had moreover by no means led an irreproachable life; all were astonished at his change. How is it possible? they said. But upon inquiry it was found that he had always been remarkably charitable to the orphans and the poor, who in return procured by their prayers for him the inestimable grace of conversion.

We can neither see nor measure with our corporal eyes the good that is done by supporting the orphans, otherwise we would most willingly make great sacrifices. But when the last day shall have dawned,—the day of the harvest—when the Lord shall say, for the second time: *Fiat lux*—"Let light be" (Gen. i, 3) then all the good and bad deeds which we shall have done in the body, will appear. The poor orphans, whom we have rescued, will come up to us and take us by the hand, and thank us for the good care we took of them, and the education

which we gave them, by means of which they saved themselves and their posterity. They will accompany us before the Sovereign Judge and relate to Him what we have done in their behalf, and ask Him, Who has said: "He who receives one such little child in My name receives Me." (Matth. xviii, 5) and, again, "What you did to one of the least of My brethren you did it to Me." (Matth. xxv, 40), "O Lord, do not leave him an orphan now, but receive him into Thy heavenly joys."

The reason why many are so miserly and ungenerous in giving, is because they are infected with the spirit of this world, which represents as valuable only what glitters to the eye. They walk in the footsteps of the rich glutton, who spent all his wealth upon his body and its comforts, and was, for this reason, damned, as Christ tells us. (Luke xvi). During these eighteen hundred years he has been crying out for a drop of water to put upon his parched tongue, without receiving it. Many of our men of means resemble him in spending all upon themselves and their pleasures. They make pleasure trips, pass their time at watering places and other fashionable resorts; give costly entertainments; build splendid mansions, and furnish them sumptuously; heap money upon money, interest upon interest, bonds upon bonds; deck both themselves and families in the latest fashions, and live as if they were the lords of the earth. and everything else only for them. If the priest or the poor Sister ask, in the name of God, for the orphans, the Church, or other religious purposes, then they either give a sum which is really a shame for them, or, what is oftener the case, they say: "I have already given so and so much; times are hard; at present I can do nothing." But the very next day this same man can throw away any amount upon vanity; or his wife adds another costly bonnet to the half dozen she already has, in order to progress with the latest fashion. The poor Lazarus, the orphan, or Church is told to begone; the poor orphan cries at the door of the rich man for bread, and he cries into a deaf ear.

In our day, many sympathize as little with poor Jesus

as did the Jews of old, who only longed for a rich Messiah. They seek Him to this day, without finding Him, as Christ Himself told them. The promises of God in regard to the poor are disregarded, because the baneful vices of avarice and pride have taken possession of their hearts, as was the case with the Jews, and their imitators in all ages. The spirit of religion, and the love of neighbor, impelled our forefathers to erect magnificent churches, schools, orphan asylums, hospitals, universities, and other like institutions, to give learned men and saints to the land. Within these institutions men were trained for the object of their existence, and while the *Te Deum* resounds within those time-honored walls, it is reechoed by the saints above, who erected those buildings.

Those who imagine that they have no obligation to contribute toward the orphan asylum, be they married or single, because they have no children, only show an extreme ignorance of their religious obligations. The commandment says "Thou shalt love thy neighbor as thyself" (Matth. 22, 30). Is it loving your neighbor to do nothing for him when in need? Those who speak thus are animated by an entirely irreligious spirit, because if they only want to assist, when they have children to send to it, they show that they first want to entail a burden upon the institution before they do anything. If all thought as they, an asylum could never be erected. Our Savior characterizes such views as downright heathenish. If you only love those, He says, that love you, what better are you than the heathens, for they do the same? (Math. v, 46). We need an asylum without delay, the more so on account of the cholera, of which we find approaching signs everywhere. Should this fearful scourge of God visit our diocese, it will throw so many orphans upon our hands that I hardly know what we would do with them. Therefore, compelled by the necessity of the times, the asylum must be opened as soon as possible. To build one, even when the means could be found, since the season is already so far advanced, would require an entirely too long a time.

It is hard for the father and mother of a family who

tenderly love their own, to go out of this world and say to their dear little ones: "Poor children! we must part, we leave you to your hard fate, we consign you to the mercy of a cold, unfeeling world. Bodily perhaps you may be provided for, but who will take care of the all-important affairs of your souls, the one only thing really necessary?" (Luc. 10, 42). Oh! such a parting is heart-rending. But when parents know that for their children a proper provision has been made in this respect, they can depart in peace.

Into the asylum, as already stated in a previous pastoral, all orphans will be admitted without distinction of creed as much as circumstances will permit; the pastors or collectors can therefore also call without hesitation upon all for aid.

I expect that every Catholic, however limited his means may be, will contribute at least \$5.00, and those in better circumstances more. In two or three days at most, this sum can be earned, and who is unwilling to give that much of his time to secure the orphans a home, and to the diocese a noble institution? Those, who have been blessed with means and wealth, will, as a matter of course, give also really respectable sums. "Charge the rich of this world," says St. Paul to Timothy (Bishop of the Church), "not to be highminded, nor so trust in uncertain riches, but in the living God, (Who giveth us all things abundantly to enjoy)." "To do good, to become rich in good works, to give freely, to communicate, to lay up for themselves a good foundation for the time to come, that they may lay hold on eternal life." (I Tim. 6.) The collectors appointed are Rev. Messrs. Cooney, Steiner, Walters and Mayer.

All pastors are earnestly solicited to assist these Reverend gentlemen in their arduous mission, to the best of their ability, and accompany them when and wherever possible.

The collecting shall be commenced at once, and it is expected that all will have their contributions ready for them, especially where the amount contributed does not exceed the first mentioned sum. Each Pastor will invite

any one of the collectors without delay, and indicate the most suitable time for him to commence. The collectors can in like manner arrange the time of collection and the congregations among themselves as they see fit.

This Pastoral Letter shall be read in all the churches and stations of the diocese as soon as it shall have been received, and circumstances will permit.

A list of all the donors and the amount contributed by each will be published after the collection shall have been taken up, and a copy will be preserved in the asylum for future reference.

Given at Fort Wayne on the Feast of the Assumption of the Blessed Virgin, A. D. 1866.

✠ JOHN HENRY,
Bishop of Fort Wayne.

BISHOP LUERS' CHRISTMAS APPEAL, 1866.

Pastors of souls are earnestly requested to take up in their respective congregations and stations the customary collection for the Orphans on Christmas Day.

As it is the universal custom among Catholics to give presents on this day, I trust that they will not forget the Orphans, especially this time, since the expenses for furniture and other unavoidable outlays incidental upon opening the Institution for such children must necessarily be very heavy.

Could you, beloved brethren of the Laity, stand by the bedside of a dying father or mother, as we pastors have so often to do, and look at those beseeching eyes, and listen to those imploring lips: "Father! take care of my little ones," I am sure we would have no difficulty in obtaining for them all they need.

I have no doubt that each one will find on Christmas morning for this truly noble work of charity, at least one dollar.

It is gratifying to be able to state, that the subscription for purchasing the site for the Institution is fully

realizing expectations. Those who have charge of collecting will, I trust, go through with their good but truly arduous task until finished. The Christmas collection must be remitted without delay, so that the same may be speedily published.

✠ JOHN HENRY,
Bishop of Fort Wayne.

We find the following record as of August 20, 1868, which will interest the clergy of the diocese of Fort Wayne. The practice started by that enactment is still observed in the diocese:

DIOCESE OF FORT WAYNE

(OFFICIAL)

The attention of the reverend clergy is respectfully called to the following statute, enacted at the late conference held at Notre Dame University:

"On the demise of any clergyman of the Diocese of Fort Wayne, every priest of this Diocese will be obliged to say three Masses for the repose of the soul of such deceased, as soon as possible thereafter."

E. P. WALTERS, Secretary.

The following word was sent to all the clergy by Bishop Luers in November of the same year:

(OFFICIAL)

As the acts and decrees of the late Plenary Council of Baltimore were promulgated at the Retreat of the clergy in July last, we remind the reverend clergy and the faithful of the diocese that the 8th of December, the Feast of the Immaculate Conception, is to be kept a holy-day of obligation.

JOHN HENRY,
Bishop of Fort Wayne,
November 3, 1868.

BISHOP LUERS ORDERS PRAYERS FOR THE HOLY FATHER, WHEN ROME IS ABOUT TO BE SEIZED.

John Henry, by the Grace of God and favor of the Apostolic See, Bishop of Fort Wayne;

To the Clergy and Laity of our Diocese:

Our Most Holy Father, Pope Pius IX, wishes the entire Christian world to assemble during three days before the Holy Altar of God in prayer.

What are the reasons for this call?

When the powers of darkness arrayed themselves against our Divine Savior, so as to cause Him in His agony to sweat blood, He retreated with His disciples to the Garden of Gethsemani, where, leaving them a little distance behind, He went alone to pray. Going back to His Apostles, and finding them asleep, He said to them: "Watch and pray lest you fall into temptation," (Matt. xxvi, 41). And returning He again prayed, to teach us, that in the storms and trials of this life, we must have recourse to our heavenly Father in prayer. The successor of St. Peter and visible head of the Church of Christ upon earth, by whose appointment and divine assistance he watches over, directs, and governs this his mystical body, has been for some years, and still is in great peril and distress; and therefore requests us all to unite with him in fervent supplications to the throne of God, that the bitter chalice may be taken from him, and the threatened dangers, which now surround him, be averted.

The descendants of the Herodians, the Scribes and Pharisees, with their adherents, conspire against him, to get him out of the way, as did their ancestors his Divine Master.

Even quite recently the abyss raised up a furious cut-throat, who with his red-shirted associates was to do this work; he was, however, only the hired tool of the secret societies and some wicked and unscrupulous monarchs, whose aim is the overthrow of the Church of Christ; but He, who sits upon the throne on high, defeated their machinations, and they were drowned in

their own blood. The heroic defenders of the Church rid the territories of the Holy Father of this band of midnight assassins, for which they receive the thanks and gratitude of the whole Christian world. What has the Holy Father done, that he should be persecuted? He is the Vicar of Christ, and as such Christ reigns through him.

This is his unpardonable offence, for which Satan and his crew seek to crucify him. He has done no evil, but it is the constant aim and endeavor of the prince of darkness to obliterate and eradicate everything that is good, holy and heavenly upon earth, whereas that of the Church is to destroy error, darkness and immorality—consequently the work and kingdom of the prince of this world, and to set up the reign of truth, virtue and light, the kingdom of Christ, in their place. For this the Holy Father incessantly labors, and therefore his enemies cry: "Let us put wood on his bread, and cut him from the land of the living and let his name be remembered no more". (Jerem. xi, 19).

Among men, too, many have become so habituated to darkness that they love the same, and hate the light. Their eyes can no longer bear the light of truth, nor their hearts purity and virtue. With indignation, therefore, they turn their backs upon the light, pretty much as a lot of hogs, bedded in the mire, start up with a great noise to seek quarters elsewhere, when the mild evening sun shines too brightly upon them; and in their course, rouse up other swine which start to run likewise and make a noise similar to their own.

The Pope is head of the Church and the father of the Christian family. When, as in duty bound, he raises his voice against false maxims of the world and the prevailing corruption of the age, and exhorts the nations to honesty, sobriety, chastity, the fear of God and the keeping of His commandments, the slaves of vice cry out: He deserves death. When he commands parents to raise their children in a Christian manner; children to love, honor and obey their parents; the married to mutual love and conjugal fidelity; the unjust to make restitution, the

monarchs not to covet each other's dominions; and when he entreats all sinners to a sincere repentance and a return to their heavenly Father, the powers of darkness cry out that he is an enemy of progress, that he seeks to hold the nations in priestly bondage, and is trying to keep them in ignorance and superstition. The venerable Vicar of Christ is thus charged with crimes against society, which truly only the father of lies can invent.

*England and Russia Should First Loose Their Iron Grip
on Ireland and Poland Before Advising the Pope
on the Government of His Territory.*

But is it not well known that the hands of the Holy Father are constantly uplifted to bless the nations of the earth, and that he has a paternal heart for all? Does he not charge the rich to be bountiful to the widows, the orphans and the poor—kings and potentates to be just and merciful towards their subjects? Does he not exhort all men to love each other with an unfeigned and truly brotherly love? Is not Rome the seat and center of the sciences and arts? Are not the taxes in his dominions a mere mite in comparison to what they are in the so-called model States? While England officiously points out to him reform for his territories, it wilfully shuts its eyes to the deplorable condition of Ireland and its numerous famishing and uneducated subjects at home. Russia is laying its iron grip on Poland and treating its subjects with unheard of barbarity, and we find more or less oppression and misrule in every state or country; but no voice is raised against them for such proceedings. The Holy Father alone must have no temporal possessions, no matter how small the territory, because it is deemed incompatible with his spiritual position. But let those who cry out the loudest against him on this account be their own judges. In England, a woman, even, is head of the Protestant law-established Church and at the same time Queen of the realm. In Russia the Czar is supreme lord both of his Church and State. In Prussia the King is Pope of the so-called Evangelical Church and the tem-

poral ruler of his kingdom. The same is the case in Denmark, Sweden, and almost every other Protestant country. It is a notorious fact that the reformers transferred the spiritual jurisdiction and authority of the true Vicar of Christ from him to the civil ruler, thus making the king, queen, or even an infant, not only supreme over their temporal affairs, but also their faith and consciences. If, therefore, even a woman or a mere child can at the same time be a temporal ruler and head of the Church, why may not the Holy Father likewise be both? It is said that the King of Italy wants the States of the Church to make Italy a united nation. If it is possible to unite that country under one government it can be done without taking the temporal possessions of the Holy Father from him. This serves only as a pretext. If this argument holds good, the large and wealthy farmer, whose lands border on all sides around the few acres of a poor man, would be justified in taking them upon the pretext that he needed them to rectify his boundaries. It is also alleged that the people demand it. Certainly not the subjects of the Pope, as they have repeatedly signified; besides every child knows what is understood in Europe by the people. If the will of the people must be gratified irrespective of consequences and the rights of others, why does not England declare Ireland independent? That people certainly demand it. Why did we not let the South go when the southern people requested it? Was it wicked in the North to compel them at the point of the bayonet to remain in the Union?

These, therefore, cannot be the true reasons why they long to see the Holy Father stripped of all his temporal possessions; however, their aim is obvious. With the sects it is envy and jealousy. They feel that the Old Church, from which they are separated and against which they still rebel, is after all the Church of which St. Paul says: "She is from above, she is free and the mother of us all." (Gal. iv, 26)—(i. e.: the mother of all the tribes, nations and tongues of the earth). Theirs on the contrary is from below, the work of man, fettered down everywhere by the temporal power, and the mother of

none. While they behold the Church of Christ in this proud and lofty position, and themselves in such bondage and degradation, they envy her head his independent condition, and would, therefore, wish to see him reduced to the same humiliating level with themselves. With the heathens and infidels it is malice. They hate the Church, because she condemns their works, therefore, they seek to destroy her; which they suppose will be accomplished as soon as the head is no longer independent, but the subject of some temporal power. But they do not know Him Who has said: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against her." (Matt. xvi, 15.)

Reasons for the Power of Anti-Catholics

But considering that the Church is spread over the whole globe and that it contains more than 200,000,000 of members, how comes it that Satan and his minions have obtained so much power? Christ Himself explains it: "While men slept," He says, "the enemy came and sowed tares among the wheat" (Matt. xiii, 25). This is the case in every age, even now. How many parents, for instance, sleep at their post, neglecting their religious duties and those of their state of life, especially with regard to the Christian instruction and training of their children. Are all pastors likewise zealous for souls, and none lax and negligent? Again, do we not find timid Catholics everywhere so affected by human respect or fear, as always to say "Yes" to everything? Ever ready to compromise and make concessions, to compel truth to bow down or lay prostrate, so that the lie may pass over its back? The "Non possumus" (We cannot) is never heard from their lips; they never utter a word in defense of their mother, the glorious old Church. Others, generally not leading overly chaste lives, or puffed up with vanity and pride, desire to appear to be what the world and the flesh call enlightened, and to progress with the spirit of the age. But who is the spirit of the age? The evil one, the prince of this world. (John xii, 13) The true Catholic is not a child of time nor of the age, which is

evil, but of eternity. The earth is not his home; here he regards himself as a stranger and pilgrim. (I Peter ii, 11; 2 Cor. v, 6) Nor does he look upon himself as belonging to the spirit of the age, but to the Holy Spirit of God, to whom he has sworn allegiance in holy Baptism, and under whose banner he wants to be found fighting during life and especially at the hour of his death. He knows too that his Church, which civilized the nations and made them what they are, is not opposed to real progress, but seeks to favor it, and that not everything which passes under this name, is such in reality, but much of it counterfeit, and, therefore, he is not imposed upon, but carefully examines the coin when it is presented.

Dearly beloved! if up to this you have lived unmindful of your high vocation, arise from your spiritual sloth and lethargy. Stand up manfully for the rights of the Holy Father and in his defense, and show in deed that you are ready to sacrifice your life and treasure in the cause of that faith once delivered to the saints, and of our holy mother Church. When the millions and millions of her members once present a bold and united front, Pius IX will have nothing to fear, and his temporal possessions, so necessary for him under present circumstances to secure his independence, will remain, as they ought, his patrimony and the property of the Church.

To testify our obedience, love and veneration for our Holy Father, Pius IX, we ordain:

1st. That where it has not already taken place, a three days' devotion be held between this date and the 17th of October next, in all the churches of our diocese, and that the faithful be admonished to come to the devotions on those days, and to approach the Holy Sacraments so that they may comply with the earnest desire of the Holy Father and gain the indulgence. The devotions will close each day by reciting the Litany of All Saints, and the prayers immediately following the same, and the Benediction of the Blessed Sacrament.

2d. That on Sunday, the 5th of July, which falls within the Octave of Sts. Peter and Paul (when also, I trust, work and money will be plentier than they are

now) a collection be taken up in all the churches and stations of the diocese for the Pope, and the amount transmitted to us as soon as possible.

3d. That this circular be read by the pastors, in all the churches and stations of the diocese, on the first suitable opportunity.

Given at Fort Wayne on the Feast of St. Joseph, 1863.

✠ JOHN HENRY,
Bishop of Fort Wayne.

Urges Reading of Plenary Council Pastoral.

Pastors of souls are hereby requested to read to their respective flocks the Pastoral Letter by the Second Plenary Council held at Baltimore, during the last month. As it is all important that the faithful should have a clear and definite knowledge of the grave matters of which it treats, it will be timely and salutary on successive Sundays more fully to explain the different heads or paragraphs contained in the same and I desire it to be done.

✠ JOHN HENRY,
Bishop of Fort Wayne.

Fort Wayne, November 19, 1866.

We have this full joint Pastoral of the American Bishops promulgated in 1866, but it is a little too lengthy to reproduce.

—J. F. N.

JULIAN BENOIT

The priest who did most for the promotion of Catholicity in and about Fort Wayne was the Rev. Julian Benoit. He labored in Northeastern Indiana almost entirely from the year 1840 to the year 1885.

Benoit, the eleven child-born in Septmountain the great France, on of October,



Julian tenth among dren, was moncel, a village in Jura range, the 17th day 1808.

He was enteen when himself for theology at ary of Orge- completed his theological studies before he reached the canonical age for ordination, he taught for one year at the "Little Seminary" of Arinthod, and the year following in the Seminary of Nozeroy. Thence he went to Lyons, where he secured a professor's position in a college, which he held for four years. During these years he had taken Major Orders. About the close of his fourth year as teacher, the Right Reverend Gabriel Bruté, Bishop of Vincennes, Indiana, came to Lyons in the interest of his diocese. The young Deacon, Benoit, having formed the acquaintance of the American Bishop, and having at his disposal a suite of rooms, invited the Prelate to make his home with him during his stay in Lyons, which was about two weeks. During this time the young host became quite charmed with his guest. He saw in him great learning and sanctity.

On the last day of this visit he accompanied the Bishop to Fourviere, a place of pilgrimage near Lyons, and having served the Bishop at Mass told the Prelate if he could be of any use to him in America, he cheer-

fully offered him his services. The Bishop replied to him: "You are a spoiled child. All I could give you in my diocese would be corn bread and bacon." To which the young man answered: "If you can endure that, why not I, and if you have accustomed yourself to such hardship, I will soon get used to it." Hereupon the necessary permission was obtained from Bishop de Chamod, of St. Claude, and the young Deacon was soon on his way westward, exchanging a home in his native France for one in the New World. Bishop Bruté at this time had but two priests in his diocese, which embraced all of Indiana, and a greater part of eastern Illinois.

He set sail at Havre de Grace, June 1, 1836. After a long and tedious voyage (on a sail vessel of course) of fifty-two days he reached New York. After a few months at St. Mary's Seminary, under the care of the Father of St. Sulpice, Baltimore, he was raised to the holy priesthood by the saintly Bishop Bruté, on St. Mark's day, 1837. The ordination took place at the old Mountain Seminary, of Emmitsburg, Maryland.

Starts For Indiana

Succeeding the day of ordination, the new church of Fredericktown was dedicated, Father McElroy being the pastor. There was quite a gathering of great churchmen on the occasion, with all of whom the young ecclesiastic had the honor of becoming acquainted. Right Reverend Bishop England, of Charleston, preached, as did also the Rev. John Hughes, Pastor of St. John's Church, Philadelphia, afterwards Bishop and Archbishop of New York.

Bishops Bruté and Purcell, Rev. Father Reynolds, Pastor of a church in Louisville, and afterwards Bishop of Charleston, and Father Benoit, after the dedication services, started on their journey over the mountains by stage to Wheeling, where they took the Ohio River to Cincinnati.

At that time Cincinnati had two Catholic churches, St. Xavier's Cathedral, and Holy Trinity, of which Father Henni, afterwards Bishop and Archbishop of

Milwaukee, was pastor. After a sojourn here of three days the journey was continued to Vincennes, which was reached in July, 1837.

Rev. Julian Benoit was at once appointed to Leopold, near Evansville, and as the Wabash and Erie canal was then being constructed, he was also to look after the spiritual wants of the men of these public works.

After a time here he was sent to a little town named Rome, on the Ohio River, where he remained for one year, when he was sent to Chicago as an assistant to a Reverend Father O'Meara.

From Chicago he attended Lockport, Joliet, and several other canal towns along the line. He was recalled and again sent to Leopold, his first mission. After three and a half years of labor on these missions, for which time he had received the munificent salary of \$63.00, he was sent to Fort Wayne, where he arrived April 16, 1840.

Arrived At Fort Wayne

At Fort Wayne he found a frame church rudely built, not plastered, with a few rough boards for benches. The dimensions of the building were 35x65 feet, and a debt of \$4,367 rested upon it. Half the present Cathedral Square had been purchased for the church, but had not been paid for. In the course of time, under the management of Father Benoit, the other half of the square was secured and the whole block paid for. During the first six months of his stay in Fort Wayne, Father Benoit boarded with Francis Comparet, after which time he rented a small frame building and began his own housekeeping.

At this time his missionary work extended in and beyond Fort Wayne to the present Academy, Besancon, Hessen Cassel, New Haven, Decatur, Lagro, Huntington, Columbia City, Warsaw, Rome City and Lima (La-Grange County), Girardot Settlement and Avilla, going on sick calls as far as Muncie. It should be borne in mind that the only way to reach these places except a few canal towns was on horseback.

Help was sent him, as the labor was too great for one priest, and his first assistant was Father Hamion, who died in 1842.

Visits Europe

In 1841 Father Benoit visited Europe. On his return he brought Father Rudolph, who remained three years, and afterwards became the founder of the famous convent and church buildings at Oldenburg. He also brought with him 25,000 francs, a donation from parties in Alsace to the Sisters of Providence in Vigo County.

The canal between Fort Wayne and Lafayette was begun in 1835. In 1840 it was continued to the Ohio line. The Maumee fever was ravaging among the laborers and calls were frequent for the clergy, who endured a good many hardships on these sick calls. Many of the men died from this sickness. Sometimes their visits to the sick took the priests as far east as Defiance. Father Benoit was twice asked by Bishop Purcell, of Cincinnati, to attend the spiritual wants of Catholics at Defiance, particularly sick people; when Father Benoit represented to the Ohio Bishop the great burden already upon him, an appeal was made to Bishop Bruté, who forthwith added the new charge to Fort Wayne, and the orders were at once obeyed with cheerfulness.

In 1845 he brought three Sisters of Providence to Fort Wayne from St. Mary's, Vigo County, who opened a school shortly afterwards. Their humble beginning in the work which their benefactor so blissfully planted, has since grown to great magnitude. He furnished their house completely. Later on he helped build the north wing, and in 1883 gave them towards the erection of the south wing of the present building the then magnificent sum of \$5,000.00.

He also opened a school for boys, in a shop on the corner of Jefferson and Clinton streets, where he afterwards built a brick structure, built it as he did the old Episcopal residence on Calhoun street, which afterwards gave way to Library Hall, out of his own funds. He also erected the late Episcopal dwelling, toward which the diocese contributed about \$2,000.00, he fur-

nishing the house completely and expending about \$14,000.00 upon it.

The Miami Indians

The remnants of the old Fort Wayne still stood when Father Benoit came to the village of the same name. The original Council House of the Miami Tribe of Indians still remained. It stood on East Main street, a little west of the Fort. The place was frequented by the Miamis, who lived in Northern Indiana, about Fort Wayne, Huntington and Peru. They had a War-Chief and a Peace-Chief. The name of the first was Godfrey who died in 1840, just previously to Father Benoit's reaching Fort Wayne. The name of the Peace-Chief was John B. DeRichardville, who lived until the autumn of 1841. He was called the Talleyrand of the Miamis, because of his shrewdness both among his own people and among the whites.

He Leads the Indians West

In 1848 the Indians received orders from the Government to leave their reservations about Fort Wayne and go to the territory of Kansas. They numbered about eight hundred and were led by Chief Lafontaine, whom, together with his wife and children, Father Benoit had received into the Church. The Indians, however, refused to leave unless Father Benoit would go with them. But Bishop De La Hailandiere refused to consent, desiring that Father Benoit should not leave his congregation. Finally the Government sent on some troops. The Captain called upon the Reverend Father and begged of him to lead the Indians away peacefully, "for unless you go with them," he said, "they will not go, and I will be obliged to hunt them down like wild beats and kill them." Upon these representations Father Benoit secured the services of Father Nevron, the only survivor of the band of twenty-one priests who came to Indiana when Father Benoit came, and started on his tour to please the Indians and save bloodshed. The tribe started overland, in the summer of 1849, and Father

Benoit went by canal boat to Cincinnati; thence over the Ohio and Mississippi to St. Louis, where he took the stage for the present Kansas City. He finally reached the reservation marked out for the Indians by the Government and stayed in the encampment with his beloved children of the forest about two weeks. He returned home by stage the entire route, traveling nine days, day and night, in one continuous trip. Out of six persons in the group he was only one to endure the hardships of the trip in one continuous journey.

Father Benoit Goes to New Orleans

In 1853, whilst Bishop de St. Palais was in Europe, Father Benoit obtained permission from the Vicar General of the Diocese to go to New Orleans, but upon the Bishop's return he was recalled. He went to New Orleans again in 1860 and remained there about seven months. On each occasion of his stay in that city he preached in his native tongue the Lenten sermons in the Cathedral. His visit on this last occasion was to solicit funds for the building of the Fort Wayne Cathedral.

He Visits Europe Again

In the autumn of 1865 Father Benoit started on his second visit to Europe and was absent thirteen months, four and a half of which were spent in Rome. He was a frequent visitor to the office of Cardinal Barnabo, with whom he transacted business for different parts of France and America. He had two private audiences with Pius IX.

On his visit to France, he was offered the position of Vicar General of the Diocese of St. Claude, a city within a few miles of his birthplace, his native diocese, which he exchanged twenty-eight years previously for a life of hardship and toil in the service of God and man in the wilds of North America. But he preferred to return to the people in America.

In 1874 he went to Europe as a member of the First American Pilgrimage, this being his third trip across

the Atlantic. He was absent from May until September. This visit was made shortly after the spoliation and sacking of Rome by Victor Emmanuel.

*Vicar General, Administrator and Theologian in the
National Council of Baltimore*

Father Benoit's first appointment as Vicar General was in 1852 for the Diocese of Vincennes. When Bishop Luers took charge of his new diocese, he appointed Father Benoit his Vicar General. During Bishop Luers' visit to Europe in 1865, the Very Rev. Julian Benoit was appointed Administrator of the Diocese.

In 1866, during the session of the Second Plenary Council of Baltimore, Vicar General Benoit was honored with the office of Theologian to the Council by Bishop Luers.

At the death of Bishop Luers, June, 1871, Very Rev. J. Benoit became Administrator of the Diocese until the consecration of the new Bishop, Right Rev. Joseph Dwenger, April 14, 1872.

He was also Theologian at the four Provincial Councils of Cincinnati. He did not attend the fifth, held in 1882, because of his advanced age.

Shortly after Bishop Dwenger took charge of his new field of labor, he announced his intention to retain Father Benoit as his Vicar General, and whilst the Bishop was away from his Diocese paying his decennial visit to Rome in 1883, Father Benoit was appointed Administrator of the Diocese by the Bishop.

Papal Prelate

Very Rev. Julian Benoit was signally honored on the 12th of June, 1883, by Pope Leo XIII. When Bishop Dwenger was waited on by the Clergy of his Diocese just previous to his departure for Rome, he was asked to convey to His Holiness the desire of the clergy of the Fort Wayne Diocese to see Father Benoit invested

with the purple and receive the honors and title of Monsignor. Whilst the Bishop told his clergy that such had already been his own plan, he heartily concurred in their wishes and would cheerfully present them to the Holy Father. Shortly after the Bishop's arrival in Rome, a cablegram to Father Benoit informed him of the honor bestowed upon him.

Father Benoit Invited to the Third Plenary Council of Baltimore

Monsignor Benoit was invited by Bishop Dwenger to accompany him to the Third Plenary Council of Baltimore, and he was invited also by Archbishop Gibbons, at first through his secretary, and a second time through an autograph letter of the Archbishop and Apostolic Delegate. His great age, however, and his loss of hearing, prevented him accepting the several proffered invitations.

Sickness and Death

Father Benoit complained during the month of November, 1884, of a severe pain in his left ear, and from the ear he thought the pain lead to his throat. He would not consent to having a physician called, even though the pain became intensified. Upon Bishop Dwenger's return from the Baltimore Council, the malady growing worse, physicians were summoned, who pronounced the case cancer of the throat. With a calm and deliberate spirit of resignation, he began to prepare for his final dissolution. "If Providence desires to take me by the throat," he jocosely remarked, "then God's will be done."

On Friday morning, January 23, the Right Reverend Bishop offered Mass in the room of the saintly Vicar General, at which the man devoutly assisted the last time upon earth. The evening preceding, January 22, he was with the household at tea, and spent half an hour with several of the visiting and home clergy in the Bishop's room, from which he returned to his own apartments never to leave them in life.

His Last Moments

At five minutes past eight o'clock on Monday evening, January 26, 1885, the household was called together and notified of his fast approaching death. Just previously to this the venerated patient uttered his last words on earth. Turning to Dr. Dills and Sister Vencentia, he said: "I am going home to my Heavenly Father. I thank you for your kindness to me, and when I get to Heaven I will pray for you."

Right Rev. Bishop Rademacher, of Nashville, at one time a priest in this city and diocese, having been notified of the condition of Father Benoit, had reached the house a few hours previously.

The Bishop of Nashville led in the reading of the touching prayers of the ritual, the others responding whilst the Bishop of Fort Wayne held the hands of the expiring pioneer priest clasping the crucifix, the image and cross of his Savior, for Whom he looked to as his reward in Heaven.

The last Sacrament had been administered to him at his own request, in the full enjoyment of his mental faculties, by Rev. A. Messman, of St. Peter's church.

On Friday morning, January 30, at 9:00 o'clock, the great concourse of clergy that had gathered assembled in the Sanctuary and recited the "Office of the Dead."

At 9:30 o'clock the Officers of the Mass filed into the Sanctuary. They were as follows: Celebrant, Right Rev. Joseph Dwenger, Bishop of Nashville; Assistant Priest, Rev. A. B. Oechtering, of Mishawaka; Deacon, Rev. John Bleckman, of Delphi; Sub-deacon, Rev. H. A. Hoeckelman; Masters of Ceremonies, Rev. J. H. Brammer and Rev. John F. Lang. The following distinguished clergy, among many others, were in the Sanctuary: Right Rev. Joseph Dwenger, Bishop of Fort Wayne, orator of the day; Right Rev. H. J. Richter, Bishop of Grand Rapids; Monsignor A. Bessonies, Vicar General, Indianapolis; Very Rev. A. Skideler, Vicar General, Indianapolis; Very Rev. C. J. Roche, Vicar

General, Grand Rapids; Very Rev. E. Sorin, Superior General of the Order of the Holy Cross, Notre Dame.

Father Benoit's First Recorded Baptism in Fort Wayne

The first baptism recorded by Father Benoit reads thus:

"I, the undersigned, this 29th day of the month of April, 1840, baptized James, legitimate son of Mary Carty, nee Mary Ryan, born the 27th day of the month of June, 1839. The sponsors were John Ryan and Mary Crawley.

Signed: J. Benoit."

It may be proper here to mention that his last public function was the burial of Peter Henry, on which occasion he sang a Requiem Mass (following the text with difficulty because of his poor eyesight), September 9, 1884.

BUILDING THE CATHEDRAL (1860)

Just previously to his last visit to New Orleans, Father Benoit left \$1,000.00 with the building committee, Messrs. Henry Baker, Michael Hedekin, Morris Cody, and Jacob Kintz, who laid the foundation of the present Cathedral. Upon his return from New Orleans Father Benoit, together with the gentlemen above named, began gathering a subscription for the new edifice. During the several months devoted to this work they started a subscription calling for \$18,000.00, of which \$4,000.00 was never paid. About the time the building was completed a bazaar was held which netted \$2,600.00. The building was begun in 1860. The cornerstone was laid on Trinity Sunday by Rt. Rev. Bishop Luers, and the sermon was preached by Most Rev. Archbishop Purcell. The first brick was laid July 10th. In the autumn of 1861 the building was finished and dedicated.

The architects of the church were the Rev. Julian Benoit and Mr. Thomas Lau. The brick work was done by Contractor James Silver, and the carpenter work by Thomas Lau. The cost of the church, exclusive of pews, organ and altars, was \$54,000.00. The organ cost \$3,000.00, the main altar \$1,200.00, pulpit nearly as much, and the Bishop's throne \$700.00. The large candlesticks on the main altar were made to order in Paris, and cost 4,500 francs. An exact facsimile of these was afterwards placed in the famous church of the Madeline in Paris.

(A reader of the Ave Maria in the year 1866 describes the Cathedral.)

We returned a few days ago from a pleasant visit to Fort Wayne. What a change there since we first passed through it in 1841. From 3,000 souls the population of the city has now swelled to over 20,000; and to all appearances, it is gaining of late more rapidly than ever before. We trust it increases alike in Christian habits and virtues as well as in numbers.

The object of these lines, however, is not to speak of the flattering prospects of this flourishing city, nor even to show how Catholicity keeps pace with its daily growth, but rather to apprise our readers of a fact to which none of them can be indifferent—viz: that even there in the woods of northern Indiana, the Holy Mother of God possesses a beautiful Cathedral dedicated to her Immaculate Conception.

It was our good fortune to celebrate Mass twice in this new temple of faith and piety; if, wherever we offer the Holy Sacrifice, we love to make a memento of the readers of the AVE MARIA, how much more when we celebrate under the immediate auspices of our glorious Mother!

Although not one of the largest Cathedrals on this Continent, it is neat and of chaste design, and withal for the present, at least, sufficient for a vast congregation. We are told, it fills up two or three times every Sunday for Mass and Vespers; that every Catholic goes to church

twice at least on Sunday and festival days. (Would that we could truthfully say this to-day.-Ed.)

Since last summer, the Very Rev. J. Benoit, V. G., Pastor and builder of St. Mary's, has been absent on a tour of Europe. But his energetic assistant, Rev. E. P. Walters, spares no pains to prevent persons or things from suffering by the protracted absence of the venerated senior pastor, whose name is literally identified with everything religious in Fort Wayne for more than a quarter of a century. To him the city is indebted, not only for the new Cathedral, its chief monument, but also for the two excellent schools attached to it—one for the boys, conducted by four Brothers of the Holy Cross, and the other for girls, under the direction of eight Sisters of Providence.

The German Church, one block from the Cathedral, and nearly as large, is also dedicated to the Blessed Virgin, under the beautiful title of the "Mother of God." It is an ornament to the city and the legitimate pride of its exemplary congregation, and of its beloved pastor, the Rev. Joseph Weutz. The Sisters of Notre Dame have opened there lately a day school, in which they count already over 200 pupils. With such teachers, Catholic children are safe in Fort Wayne.

We were shown by the good Bishop the beautiful spot on which he intends erecting, this year, an extensive Orphan Asylum, which will be a monument of his zeal and a new evidence of the good will, not alone of his own people, but of the entire population of the place. God speed the noble work! To aid it, the whole diocese will turn out like a man and will strain every nerve to complete it.

Academy of the Sacred Heart.

The object of our visit to Fort Wayne was the final arrangement for a new academy under the direction of the Sisters, a few miles from the city, in New France. We may as well add that it is likewise to be dedicated to the Blessed Virgin under the name of Notre Dame du Sacre Coeur. The undertaking is in the hands of the Rev.

August Adam, one of the most active priests in the diocese; he seems confident that, with the assistance of his devoted congregation and his numerous friends, he will be able to put up a fine and costly building for a boarding school, and have it ready for occupancy next fall.

We feel right glad to find that the head of our new diocese takes such a stand and gives such an example of devotedness to the Queen of Heaven. It would be difficult to point out the time when this devotion in Fort Wayne commenced. It was certainly there before we visited the place in 1841.

Fort Wayne is the first town in Indiana where we halted on our reaching the end of our journey from France. To this day, we remember with delight the few hours we spent there by the deathbed of a young priest, the Rev. Mr. Hammion, whom we were not to meet again in this world. He was then in the last stage of consumption. His angelic countenance, his admirable resignation, and, above all, his edifying conversation, plainly revealed no ordinary love of the Blessed Virgin. From all accounts, as we soon learned afterward, he was a saintly missionary, whose brief career had been, in words and actions, a most efficient preaching to the little nucleus of Catholics already settled there. Shortly after he died, as the true Servants of Mary die, the death of a predestined, of a Saint. His image is still fresh in our mind, as one of those first impressions to which virtue attaches an imperishable charm.

Fort Wayne was the last resting place of the Indians in this State. (The Miami Tribe). Father Benoit himself accompanied them beyond the Mississippi in 1846, the last emigration composed of 600 souls. They say that those children of the forests are so skilled in the study of nature, that they can read in the print of a foot upon the sand or snow in their trackless hunting grounds who passed there before, whether a friend or foe.

What prints are we going to leave behind us for our successors to read? Will any one ever be able even upon a scrupulous examination to find out by any evident mark, that we belonged to the family of the ever Blessed Mary?

THE RIGHT REV. JOSEPH DWENGER, D. D. THE SECOND BISHOP OF FORT WAYNE

The second of Fort Right Rev. Dwenger, D. a priest of of the Precious Blood before his death. He is remembered by many living as a sturdy, a powerful and a determined



and Bishop Wayne, the Joseph D., had been the Society of the Precious Blood. He was a well-remembered person still, a robust and powerful preacher of the faith.

Joseph was born in Mercer County, September 7, 1837, his parents had the spring

Dwenger Mercer Ohio, on 1837. His emigrated in

of the same year from Hanover, Germany. At the age of three Joseph lost his father, and his mother moved with her family to Cincinnati where she remained until 1849. Leaving her two older sons in that city she returned to Mercer County with Joseph, then twelve years old. But after a few months she died of the cholera. At the time Reverend Andrew Kunkler, C. PP. S. administered the last rites to her she asked him to take care of her boy, which he promised to do. This promise was executed immediately, for Father Kunkler took Joseph away with him and cared for him until he was able to enter the Novitiate of the Congregation of the Most Precious Blood.

Joseph was ordained to the priesthood by Archbishop Purcell on September 4th, 1859, and celebrated his first Holy Mass four days later in St. John's Parish, near the place of his birth.

For some time he was professor and Rector of the

Seminary of his Congregation, during which time he purchased property for a more suitable seminary at Carthage.

After filling a pastorate at Wapokoneta for a few years he was placed on the Mission Band of the Fathers of the Precious Blood, during which time he was in great demand in Ohio, Indiana, Kentucky and in other states as a missionary.

Both as a representative of his Community and as secretary to Archbishop Purcell, Reverend Joseph Dwenger attended the Second Council of Baltimore.

When the Diocese of Fort Wayne became vacant through the death of its first Bishop, Father Dwenger was selected by Pope Pius IX as its second Bishop. He was consecrated in the Cathedral at Cincinnati by Archbishop Purcell on April 14th, 1872. He came to Fort Wayne immediately and took full charge of the diocese.

An orphan himself Bishop Dwenger took a deep interest in homeless children, and proceeded to build new Orphanages, the one which had served both boys and girls at Rensselaer becoming inadequate. He erected an institution for orphan boys at Lafayette in 1875, and another for girls at Fort Wayne in the year 1886.

Probably no Bishop of his day did so much to develop an efficient parochial school system as did Bishop Dwenger. There was scarcely a parish of thirty or forty families which did not have its own parochial school, when he died. As early as 1879 he created a Diocesan School Board, consisting of seven priests, to whom the supervision of parochial schools was entrusted, and who were deputed to examine the schools with punctual regularity.

Bishop Dwenger, two years after his consecration, conducted the first official pilgrimage from the United States to Lourdes, where he left a beautiful American flag in the name of the Catholics in this country.

The New York Freeman's Journal, speaking of this pilgrimage in the edition of May 2nd, 1874, says:

"The First Religious Pilgrimage of the Faithful of

Christ, from the United States, goes forth in this year of grace, 1874.

“However many other Pilgrimages there may be, the Pilgrimage of 1874, will stand, in all history, as the First from America!

“This volunteer body of Pilgrims propose to prepare for its beginning by special prayers, meditations and frequentation of the Holy Sacraments. They feel and know that the times are very serious and that reparation to Divine Justice must be made, or worse things will come upon us.

“In this spirit go the Bishop of Fort Wayne, the Right Rev. Dr. Dwenger, and his grand Vicar General, Father Benoit—full of years and successful labors—who were the first enrolled in this voluntary Pilgrimage, and whose act of faith stamped on it its high character. In this spirit go others of the Hierarchy, Vicars General, and Priests honored by their long years as pastors of souls. In this spirit, too, go choice spirits of the laity, men who make sacrifices, and, in some cases, heavy sacrifices, to go—not as a recreation, but as an offering of religious devotion.”

The Bishop also visited Rome on this same occasion. He went to Rome a second time in the year 1883, it being his official *ad limina* visit. But in the year 1885 he journeyed to Rome with two other American prelates in the interest of the Third Plenary Council of Baltimore. Three years later in the year 1888, the Bishop visited the Holy See the last time.

In the year 1874, two years after his consecration, the Bishop called a Synod which met at Notre Dame on the 20th of October, 1874. The Synod opened with Pontifical Mass on Sunday, October 21st, at which his Excellency was assisted by the Reverend Francis Lawler as assistant Priest, by the Rev. M. O'Reilly and D. Duehmig, as Deacons of Honor, by the Reverends A. B. Oechtering and A. Messmann, Deacons of the Mass and by the Reverends M. E. Champion and John Bleckman as Masters of Ceremonies. He held a second Synod in the year 1884.

At this Synod there was considerable legislation on temporal matters, the principal occasion for it being the abuses which obtained in many parishes where lay trustees ruled.

Before his death he induced the Fathers of the Precious Blood to erect a college and Preparatory Seminary near Rensselaer. It is the St. Joseph College with which all our readers are familiar, in which most of the junior clergy of the Diocese of Fort Wayne had their early training, and to which the diocese itself feels deeply indebted.

Bishop Dwenger's powerful physical frame was stricken three years before he died and he was incapacitated for practically all work, because of heart trouble. His death occurred on January 23rd, 1893, and he was buried on January 26th at a Pontifical Requiem Mass celebrated by Archbishop Elder, of Cincinnati. Eight Bishops attended the obsequies in addition to more than two hundred priests, a large number for that time.

The funeral oration was delivered by Bishop Rademacher, of Nashville, who preached from the text "How is the mighty man fallen that saved Israel" (1 Macabees V. 19.).

The remains of this second Bishop were interred at the side of his predecessor in the crypt under the present Cathedral of Fort Wayne.

OUR DIOCESE WHEN BISHOP DWENGER TOOK CHARGE

Following is an accurate report of the status of the Diocese of Fort Wayne at the time of the accession of Right Reverend Joseph Dwenger, D. D., in the year 1872.

The report shows the cities, towns, and country places, whose people were attended by a Catholic priest.

It will be noted that there were three churches in the city of Fort Wayne.

The places which are numbered are those in which there was a resident priest. It will be observed that there were only thirty-eight such places in the diocese at

the death of Bishop Luers and at the time of the consecration of Fort Wayne's second Bishop.

Fort Wayne—Cathedral of the Immaculate Conception.

Right Rev. Joseph Dwenger, D. D.,
Bishop, Right Rev. Monsignor Julian
Benoit, Vicar General, Rev. Joseph
Henry Brammer, Rev. M. A. Meile.
Mother of God, Rev. Joseph Weutz,
Rev. F. Von Schwedler.
St. Paul's, Rev. Edw. Koenig.

Angola, attended from Avilla,

1—Arcola, Rev. Theo. Vandepoel,

2—Attica, Rev. J. Bleckmann,
Avilla, Rev. Dominic Duehmig,
Auburn, attended from Leo,

3—Anderson, Rev. James Crawley,

4—Besancon, Rev. A. Adam,
Bradford, from St. Pierre,
Brimfield, from Avilla,
Brookston, from Lafayette,
Bluffton, from Fort Wayne,
Sheldon, from Fort Wayne,
Buck Creek, from Lafayette,
Busher's from Kokomo,
Bourbon, from Plymouth,
Bristol, from Mishawaka,
Bunker Hill, from Peru,
Butler, from Leo.

5—Chesterton, Rev. William O'Rourke,
Carlisle, from Laporte,

6—Columbia City, Rev. Jos. Rademacher.
Clarke's Hill, from Lafayette,
Colfax

Clymer, from Logansport,
Corona, from Avilla,
Covington, from Attica,

7—Cedar Lake, Rev. Francis Siegelack.
Crawfordsville, Rev. E. P. Walters,
Crown Point, attended from Turkey Creek.

-
- 8—Decatur, Rev. John Wemhoff.
9—Delphi, Rev. J. H. Quinlan,
10—Dyer, Rev. Theodore Berg,
Elkhart, attended from Mishawaka.
Farmland, attended from Union City.
Frankfort, attended from Lafayette.
Fish Lake, attended from Laporte,
Francisville, attended from San Pierre,
Galveston, attended from Kokomo,
Girardot, attended from Avilla,
11—Goshen, Rev. Henry Meissner,
Hanna, attended from Valparaiso,
Hartford, attended from Fort Wayne,
12—Hesse Cassel, Rev. William Worste,
Hobart, attended from Valparaiso,
Horse Prairie, attended from Valparaiso,
13—Huntington, Rev. George Steiner,
Jonesboro, attended from Peru,
Judson, attended from Winamac,
14—Kokomo, Rev. P. A. Frawley,
15—Kentland, Rev. A. Mersman,
Kendallville, attended from Avilla,
Kouts, from Valparaiso,
16—Lafayette,
St. Mary's, Fathers Hamilton, Dinnen, Hallinan,
17—St. Boniface's, Rev. U. Beine,
Ladoga, from Crawfordsville,
Lebanon, from Lafayette,
LaCrosse, from San Pierre,
LaGrange, from Avilla,
18—Laporte, (St. Peter's) Rev. T. O'Sullivan,
19—Leo, Rev. M. Zumbuelte,
Lima, from Avilla,
Lowell, from Turkey Creek,
20—Lagro, Rev. M. A. Campion,
Ligonier, from Goshen,
21—Logansport,
St. Vincent's, Rev. Francis Lawler, Rev. James
O'Brien,
22—St. Joseph's, Rev. J. Mayer,

- 23—Lake Station, Rev. William Wegmeier,
Miller's Station, attended from Calumet.
- 24—Mishawaka, Rev. Aug. Oechtering, Rev. John Oech-
tering,
- 25—Michigan City, Rev. John Becks,
Marion, from Peru.
Miami, from Peru.
Mier, from Peru,
Mullin's Settlement, from Kokomo,
Monticello, from Kentland,
Marshfield, from Attica,
Muncie, from Union City,
Monterey, from Winamac,
Monroeville, from Fort Wayne,
Montpelier, from Fort Wayne,
Maderyville, from San Pierre,
Millersburg, from Goshen,
- 26—New France, Rev. L. Florent, C. S. C.
- 27—New Haven, Rev. W. Giedl,
Nix Settlement, from Arcola,
North Judson, from Winamac,
- 28—Notre Dame, Very Rev. A. Granger, C. S. C.
Noblesville, from Kokomo,
Oxford, from Lafayette,
- 29—Peru, Rev. B. Kroeger, Rev. F. Wiechman,
- 30—Plymouth, Rev. G. Zurwellen,
Pulaski, from Winamac,
Quincy, from Anderson,
Rome City, from Avilla,
Reynolds, from San Pierre,
Roanoke, from Arcola,
- 31—Rensselaer, Rev. B. Rachor,
Remington, from Kentland,
Rochester, from Peru,
Star City, from Winamac,
- 32—South Bend, St. Patrick's, Rev. P. Coony, C. S. C.;
Rev. D. Spillard, C. S. C.;
Rev. P. Lauth, C. S. C.
- 33—San Pierre, Rev. Joseph Stephan,

- 34—St. John's, Rev. A. Heitmann,
Sharpville, from Kokomo,
- 35—St. Mary's Home, Jay County, Rev. P. Capedar,
C. PP. S.
Tolleston, from Turkey Creek,
Tipton, from Kokomo,
Terre Coupee, from Laporte,
Twenty Miles Prairie, from Valparaiso,
- 36—Union, Rev. L. Lamour,
- 37—Valparairso, Rev. M. O'Reilly,
Wabash, from Lagro,
Westville, from Chesterton,
- 38—Winamac, Rev. Henry Koenig, Rev. B. Wiedau,
Wheeler, from Valparaiso,
Wanatah
Walkerton, from Laporte.

RECAPITULATION

Secular Priests	48
Regular Priests	21
Churches	75
Parish Schools	40
Hospital	1
Orphan Asylum	1
Catholic Population	50,000

The Poor Handmaids had come to the United States and established themselves at Fort Wayne.

The Sisters of the Holy Cross had established Boarding Schools at Crawfordsville, Laporte, Logansport, New Lowell, Academie, and Michigan City.



The Priests of Our Diocese in 1874

Financial Status in 1875

Among old papers we find a single sheet containing a summary of the financial status of the Diocese of Fort Wayne as of April 22nd, 1875, as follows:

"Liabilities:

Old Debt	\$12,146.00
New Debt	25,986.91
Total of debts	\$38,132.91

Assets:

Cash in bank	\$ 4,517.57
Good notes and credits	9,000.00
Total	\$13,517.57
Doubtful notes and credits	870.00
Joseph Dwenger."	

Another statement, issued on May 10th, 1876, or one year later, reads as follows:

Funded debt	\$24,175.50
To Father Benoit and Stehle	12,311.00
Total Debt	\$36,486.50
Cash on hand	4,000.00
Notes	14,747.00
Good claims over	500.00
Total good assets independent of Rev. Hamilton's estate	\$19,247.00
Doubtful notes and claims over	1,000.00
Estate of Rev. G. A. Hamilton certainly over	14,000.00

Thus independent of land and ground the Diocese has fully as much good assets as debts.

Joseph Dwenger,
Bp. Ft. W."

NOTICE SENT TO CLERGY IN 1875

Rev. and Dear Sir:

1. I desire to call your attention to the statute of the Diocese requiring a collection for the Pope to be taken up no later than this month.

2. The collection for infirm priests will be omitted this year. In place of this I request you to take up a special collection for the building of the new orphan asylum. The jubilee alms will also be devoted to the same purpose. I request you also to establish orphan societies. Even children will be proud to form an orphan society, and to pay their five cents a month. Relying upon your well-known zeal and charity, I have undertaken the building of an asylum, and I hope that we may succeed in organizing in a permanent and successful manner for the care of our orphans.

Fort Wayne, Feast of the Apostle, St. Barnabas, 1875.

✠ JOSEPH DWENGER,

Bishop of Fort Wayne.

PROGRESS OF THE CATHOLIC POPULATION OF THE UNITED STATES UP TO 1878.

Father Hecker, in his excellent pamphlet, *The Catholic Church in the United States: its Rise, Relations with the Republic, Growth, and Future Prospects*, gives the following table "to show the gradual increase of the Catholic Church, as far as data were attainable, from the time of the Declaration of Independence to the year 1878, inclusive":

YEAR.	1776.	1790.	1800.	1810.	1820.
Archbishops.....	---	---	---	1	1
Bishops.....	---	1	2	5	6
Dioceses.....	---	1	1	5	6
Apostolic Vicariates.....	---	---	---	---	---
Priests.....	25	34	50	70	150
Churches.....	---	---	---	80	110
Stations and chapels.....	---	---	---	---	---
Ecclesiastical institutions.....	---	---	1	2	3
Colleges.....	---	---	2	3	5
Female academies.....	---	---	1	3	---
Catholic population.....	25,000	30,000	100,000	150,000	300,000
Total population.....	3,000,000	3,200,000	5,300,000	7,200,000	9,600,000
Fractional part of whole population.....	$\frac{1}{120}$	$\frac{1}{107}$	$\frac{1}{53}$	$\frac{1}{48}$	$\frac{1}{32}$

YEAR.	1830.	1840.	1850.	1860.	1878.
Archbishops.....	1	1	6	7	11
Bishops.....	9	16	27	42	57
Dioceses.....	11	16	27	43	60
Apostolic Vicariates.....	---	---	---	3	8
Priests.....	222	482	1,800	2,235	5,350
Churches.....	232	454	1,100	2,385	5,720
Stations and chapels.....	---	358	505	1,128	1,390
Ecclesiastical institutions.....	9	13	29	30	33
Colleges.....	6	9	17	34	77
Female academies.....	20	47	91	212	525
Catholic population.....	600,000	1,500,000	3,500,000	4,500,000	7,000,000
Total population.....	13,000,000	17,000,000	23,200,000	31,500,000	40,000,000
Fractional part of whole population.....	$\frac{1}{21}$	$\frac{1}{11}$	$\frac{1}{7}$	$\frac{1}{7}$	$\frac{1}{6}$

ARCHBISHOPS AND BISHOPS OF UNITED STATES.

At time of Bishop Dwenger's appointment.

ARCHBISHOPS

Name	Archdiocese	Residence
M. Rev. M. J. Spaulding, D.D.	Baltimore	Baltimore, Md.
Francis N. Blanchet, D.D.	Oregon	Portland, Oregon
Peter R. Kenrick, D.D.	St. Louis	St. Louis, Mo.
John B. Purcell, D.D.	Cincinnati	Cincinnati, Ohio
J. S. Alemany, D.D.	San Francisco	San Francisco, Cal.
John McCloskey, D.D.	New York	New York, N. Y.
P. A. Perche, D.D.	New Orleans	New Orleans, La.

BISHOPS

Name	Diocese	Residence
M. Rev. Thadeus Amat, D.D.	Monterey	Los Angeles, Cal.
David W. Bacon, D.D.	Portland	Portland, Me.
James F. Wood, D.D.	Philadelphia	Philadelphia, Pa.
William H. Elder, D.D.	Natchez	Natchez, Miss.
P. N. Lynch, D.D.	Charleston	Charleston, S. C.
E. P. McFarland, D.D.	Hartford	Providence, R. I.
Augustine Verot, D.D.	St. Augustine	St. Augustine, Fla.
James O'Gorman, D.D.	Nebraska	Omaha, Neb.
Thomas L. Grace, D.D.	St. Paul	St. Paul, Minn.
John Quinlan, D.D.	Mobile	Mobile, Ala.
M. Domenec, D.D.	Pittsburgh	Pittsburgh, Pa.
S. H. Rosecrans, D.D.	Columbus	Columbus, Ohio
M. Dubuis, D.D.	Galveston	Galveston, Texas
Louis De Goesbriand, D.D.	Burlington	Burlington, Vt.
P. A. Feehan, D.D.	Nashville	Nashville, Tenn.
John J. Conroy, D.D.	Albany	Albany, N. Y.
John J. Williams, D.D.	Boston	Boston, Mass.
John Hennessey, D.D.	Dubuque	Dubuque, Iowa
Edward Fitzgerald, D.D.	Little Rock	Little Rock, Ark.
William McCloskey, D.D.	Louisville	Louisville, Ky.
Richard V. Whelan, D.D.	Wheeling	Wheeling, West Va.
John M. Henni, D.D.	Milwaukee	Milwaukee, Wis.
M. A. Blanchet, D.D.	Nesqually	Ft. Vancouver, W.T.
M. De St. Palais, D.D.	Vincennes	Vincennes, Ind.
T. J. Foley, D.D.	Chicago	Chicago, Ill.
John Lamy, D.D.	Santa Fe	Santa Fe, N. M.
John McGill, D.D.	Richmond	Richmond, Va.
John B. Miede, D.D.	Kansas & E.R.M.	Leavenworth, Kans.
Louis Fink, D.D., Coadj.	" "	" "
John Loughlin, D.D.	Brooklyn	Brooklyn, N. Y.
James R. Bayley, D.D.	Newark	Newark, N. J.
A. Martin, D.D.	Natchitoches	Natchitoches, La.
J. W. Shanahan, D.D.	Harrisburg	Harrisburg, Pa.
William O'Hara, D.D.	Scranton	Scranton, Pa.
B. J. McQuaid, D.D.	Rochester	Rochester, N. Y.
Joseph Melcher, D.D.	Green Bay	Green Bay, Wis.
Tobias Mullen, D.D.	Erie	Erie, Pa.
J. F. Macheboeuf, D.D.	Colorado	Denver City, Col.
Thomas A. Becker, D.D.	Wilmington	Wilmington, Del.
James Gibbons, D.D.	North Carolina	Wilmington, N. C.
Michael Heiss, D.D.	La Crosse	La Crosse, Wis.
John Hogan, D.D.	St. Joseph	St. Joseph, Mo.
Stephen V. Ryan, D.D.	Buffalo	Buffalo, N. Y.
Ignatius Mrack, D.D.	Marquette	Marquette, Mich.
J. Persico, D.D.	Savannah	Savannah, Ga.
A. M. Toebe, D.D.	Covington	Covington, Ky.
C. H. Borgess, D.D.	Detroit	Detroit, Mich.
P. J. Baltes, D.D.	Alton	Alton, Ill.
P. T. O'Reilly, D.D.	Springfield	Springfield, Mass.

THE CLERGY RELIEF SOCIETY

1871

The Clergy Relief Society of the Diocese of Fort Wayne, originally incorporated as the "Roman Catholic Benevolent Association of the Priests of the Diocese of Fort Wayne, Indiana," was established in April, 1871, with the following clergymen as its first incorporators and directors: J. H. Luers, Julian Benoit, J. Weutz, Edward Koenig, J. W. Giedl, George Hamilton, George Steiner, Francis Lawler, M. O'Reilly, and E. P. Walters. The objects of this Association, according to the Articles of Incorporation, were "the maintenance of infirm or superannuated clergymen of the Roman Catholic Diocese of Fort Wayne, Indiana, and the establishment of retreats for the same if the Association shall deem proper."

The management of the business of the Association was vested in a Board of seven Directors.

It was stipulated that if the Association should cease to exist or fail to carry out the provisions of the Constitution, the management of its affairs would pass into the hands of a committee composed of the Right Reverend Bishop and the pastors of St. Mary's Church, Fort Wayne; of St. John's Church, New Haven; of St. Paul's Church, Valparaiso; of St. Vincent's Church, Logansport; of St. Mary's Church, Lafayette; of St. Paul's Church, Fort Wayne; of Ss. Peter and Paul's Church, Huntington, and of St. Bernard's Church, Crawfordsville. These clergymen would collect all delinquent dues, pay all debts, and invest whatever fund might have resulted from all sources for the benefit of the "indigent secular priests of the Diocese of Fort Wayne, Indiana."

Fort Wayne probably led all dioceses in the United States in providing systematic support for infirm and aged priests.

This Association was a success almost from the beginning, though it lived through a few trying periods. Today it is probably the best and most flourishing in the

United States, having assets amounting to \$150,000.00. This fund has been accumulated from three sources; (1) from good investments of the sinking fund; (2) from an annual collection on the Sunday following the 15th of August; and (3) from the dues of contributing members. The outlay in some years approximates the sum total of these three sources of supply, owing to the fact that besides a dozen retired priests, who receive allowances of \$720.00 a year, there are sometimes many priests on the sick list. For many years the allowance was \$480.00, or \$600.00 the year.

The late Rev. Edward Koenig, founder of St. Paul's Parish, Fort Wayne, was a special beneficiary of this Society.

Nearly all the priests of the Diocese of Fort Wayne are affiliated as members and, when they are ill, reap benefits out of all proportion to the dues which they pay when their health is good and they are in active service.

In the year 1926 Bishop Noll erected a cottage on the Orphan Asylum property, Fort Wayne, for a retired priest to occupy, and OUR SUNDAY VISITOR, of Huntington, Indiana, made a similar gift, so that at present homes are available to two retired priests. The priests themselves who draw from the Clergy Benevolent Association, pay whatever maintenance expenses there are such as house-keeper, light and fuel, etc. The donors of the two cottages keep the same in repair and pay the insurance on the building.

A non-Catholic woman, of New Haven, Indiana, has made a gift of her home with all its furnishings to the Diocese of Fort Wayne to be occupied by a retired priest or some diocesan official following her death.

ORGANIZATION OF A DIOCESAN SCHOOL BOARD 1879.

Just as the diocese of Fort Wayne was one of the first, if not actually the first, to undertake systematic provision for the support of infirm and aged priests, so it was one of the first, if not actually the very first to establish a School Board for the extension of parochial school education in the Diocese.

Bishop Dwenger was an ardent champion of the parochial schools, his motto being, "Catholic schools now, or empty Churches a few years hence."

The Diocesan School Board was formed in the spring of 1879, and its first members were: Very Rev. Julian Benoit, President; Reverend M. O'Reilly, Secretary; Rev. W. Corby, C. S. C.; Rev. Edward Koenig; Rev. Joseph Rademacher; Rev. H. Meissner; and the Rev. John Oechtering. This board was ordered to make a survey of the existing schools, and to ascertain whether some parishes which had hitherto not conducted parochial schools were not in position to establish them. In that year there were fifty-three schools in the Diocese of Fort Wayne while the number of parishes was not much larger.

The School Board made the following report to Bishop Dwenger on July 22d, 1879:

Address of School Board to Bishop

RT. REV. BISHOP:—The members of the Diocesan School Board, appointed in your pastoral letter of February 9th, 1879, respectfully beg leave to submit you this first general report of the Schools of your Diocese. Taking into consideration the many obstacles necessarily impeding the prosecution of this duty, and the incompleteness of this attempt, the Board has every reason to feel confident that an important step has been taken, which, by judicious perseverance, must in a few years produce results most beneficial to all parties interested in the great task of Catholic education.

By means of a well prepared annual report, Rt. Rev. Bishop, it will be in your power to perceive at a glance

what is being done for the education of Catholic youth in your diocese. In your hands are placed statistics from the most humble as well as the more opulent localities under your jurisdiction, which may justify a timely reproof or elicit a word of encouraging approbation. The zeal of your priests, the charity of the religious orders, the commendable devotedness of the lay teachers, and the self-sacrificing generosity of the Catholic people, are all collected together, summed up and placed before you. These elements constitute your auxiliaries in the discharge of your God-given commission, "Go, teach all nations!" and on their efficiency, moulded and directed by your paternal hand, the Catholicity of coming generations in the diocese of Fort Wayne largely depends.

On the other hand: From a complete annual report of the schools you can learn where zeal begins to flag, or where charity begins to grow cold; for, with indifference toward the Catholic education of youth, begins the moral death of the congregation. The remedy of these chilling diseases can be administered effectively only by you. To repair evils of this nature, you possess the most sublime power on earth—the authority divinely bestowed on the Bishop of the Catholic Church.

Through such a report also, the clergy of the diocese will be able to compare the effects of their charitable labors with those of their neighbors. The weariness, that not infrequently accompanies well-doing in the arduous work of conducting and providing for the support of a Catholic school, may sometimes be removed by a knowledge of the encouraging success of a brother pastor, and those priests, who, by self denial, hard labor and constant vigilance, may have placed their schools in a respectable standing, will be afforded an opportunity of seeing that there is ample room for greater improvement; and what is still more important—those who hesitate to establish schools and withhold an attempt to support them, can easily discover that very good schools flourish under circumstances no more advantageous than their own. A comparison of the statements in the present report, with the well-known stand-

ing of congregations returning "No school," goes far to convince us, that almost every congregation in the diocese can support a school for its children. We are well aware that the ability of each congregation to sustain a school must be considered by itself alone, without regard to any other congregation; yet the information we now possess warrants us in saying, that the abundance of Catholic schools depends not so much on the wealth of the people as upon the zeal and industry of the local Pastors.

The people are by no means indifferent to their best interests, and when they are once led to apprehend the untold blessings of a good Catholic school, the most difficult part of the pastor's labor is ended. There are always found in every congregation large hearts and noble souls, ever ready to sacrifice ease, time and money for the public good and the glory of God, who will step forward to aid the pastor in his good work, stimulated by the lofty hope, that they too may become participants in the glorious reward, which both heaven and earth so abundantly bestow on the missionary heroes of the Church of God.

As the Board did not have sufficient opportunity to convey to the pastors a full explanation of your views, many of the most important questions were left unanswered. It is to be hoped that, by providing suitable records for the school room, and by paying more attention to the import of the questions offered, more complete returns will be received in future.

As the scope of the questions in the blank should cover all the schools of the diocese, but cannot be expected to apply in full to each school, the pastors and teachers are only required to answer the questions that may pertain to their schools, and nothing else.

In this report it is deemed necessary to allow a large space to the subject of text books. Much attention has been paid, as far as the returns allow, to their classification and enumeration, that you, Rt. Rev. Bishop, the clergy, and the teachers, may see what a heterogeneous collection the schools of the diocese afford. This diversity cannot be a benefit, but is, without a doubt, a

serious injury; and frequently becomes a large pecuniary loss to that class of our people least able to bear it. There is not an instance in the diocese, as far as we can now see, where a pupil can take a full set of text-books from one congregation and use them all in another. The floating part of the population, commonly laborers and mechanics, must pay the penalty of this want of uniformity. Their children either become a burden on the school authorities of their new home, or fail to attend school altogether, or else remain away waiting for new books, until such idle habits are acquired as render them very undesirable subjects for any school whatever. The consequence of this deplorable irregularity in the text-books of our schools have been too often experienced by every pastor and teacher to need further attention in pointing out the extent of the evil. Our efforts should be directed to remedy the matter in the most expeditious and at the same time the most prudent manner.

At the present time we would not deem it judicious to prescribe a uniform set of text-books and command an immediate change. The cure would partake too much of the nature of the disease. We think that the good judgment of the pastors and teachers, on seeing the relative merits of text-books now in use, as indicated by their popularity, will lead them to approach that uniformity, which in three or four years at most, you should make of obligation on all the schools of the diocese.

While there are many things in the state of our schools that need improvement, we would deplore the use of hasty action or injudicious zeal, either on our own part, or the part of pastors and teachers, as the most desirable remedy. We hope to benefit our schools and create a *Diocesan School System* by constant perseverance and mutual co-operation on the part of all.

The promptness with which the reports were filled and returned, the manifest interest taken in the answers, the valuable and kind suggestions offered, all show the general interest in the movement by the priests of the diocese.

The board takes advantage of this opportunity to re-

turn thanks for the courtesy extended it, and only waits your further approbation and blessing to have full confidence in its final success.

DIOCESAN SCHOOL BOARD,

Diocese of Fort Wayne, Ind.

July 22d, 1879.

Reply of Rt. Rev. Bishop Dwenger

Very Rev. and Rev. Gentlemen of the Diocesan School Board:—Your address to me expresses my sentiments so perfectly that I have but very little to add. It is my sacred duty as Bishop to know the state and condition of the Catholic schools in my diocese. It is my aim, through your co-operation, to make this information a source of usefulness and encouragement to all. Priests will see the labors and success of their brother priests, overcoming often very great difficulties. Without any onerous interference, we can gradually, in the course of time, recommend the best text-books, and gradually without extra expense or difficulty we can reach uniformity. I feel certain that the data and facts which we collect will prove immensely valuable in the course of time. Hence I request the priests of the diocese to make the reports as full and complete as possible. It is very important, that we should have complete reports also from the convent schools and academies where children residing in the neighborhood are taught; for although not parish schools in the ordinary sense of the word, yet they are Catholic schools in the parish. The beginning is well made. I hope it will prove a great, good work in the future. Thanking you for your labors in this good cause, I am yours in Christ,

✠ JOSEPH DWENGER, *Bishop*,
Fort Wayne, Ind.

CIRCULAR LETTER OF 1886

Reverend Dear Sir:

The decrees of the Third Plenary Council, of Baltimore, have been duly published and promulgated by the Apostolic Delegate, and are now in force and binding upon all the Faithful of the United States. In order to

carry out all the provisions of said Council, it would be necessary to hold a Diocesan Synod. This, at present, is almost impossible, as We, as well as the Priests, will be too busy till summer. Moreover, as we will have our regular Retreat the week after the Assumption, B. V. M. the 15th of August, at Notre Dame, and regular Diocesan Synod, it will be only a short delay till that time. We desire, however, to call your attention to immediate results of the Council. The feasts of the Epiphany, Annunciation, B. V. M. and Corpus Christi cease to be holydays of obligation; they should however, be kept as feasts of devotion, with a high Mass where it is possible. The solemnities usually celebrated on Corpus Christi, as processions, etc., should be transferred to the Sunday within the octave. You will also notice the censure and reserved case mentioned, Canon 124 and 127; also, the *Commissio Causarum* ceases, and the judicial forms mentioned in the Decrees of the Council will be observed.

Owing to the difficulty of observing the black fast, the two days required as a condition for gaining the Jubilee Indulgence, We make use of the faculty granted Us by the Holy See the 15th of January of this year, and grant to all the Faithful of Our Diocese the dispensation that on these two days of the Jubilee fast they may use milk, cheese, butter and eggs; in other words, the Jubilee fast need not be a black fast, but may be kept as the ordinary fast and abstinence usually observed. This dispensation cannot be used during Lent, nor on Ember days or Vigils, when fasting is prescribed by the general laws of the Church.

Independent of this, confessors will know when and in what manner they can commute the good works prescribed. We call your attention also to the fact "that each one should give alms according to his means," as the Holy Father says in His Encyclical.

Wishing you a happy Easter, We remain yours in Christ,

✠ JOSEPH DWENGER,

Bishop of Fort Wayne.

Fort Wayne, Ind., Palm Sunday. 1886.

DIOECESIS WAYNE CASTRENSIS

Exercita Spiritualia Habita In Novitiatu Sancti Joseph,
Notre Dame, Indiana, Ex Die Vicesimo Nono
Mense Septembris Ad Diem Quintum
Octobris A. D. 1884.

Dabat, Rev. Aug. Stuhl, C.SS.R.

Aderant:

Illmus. Joseph Dwenger, D.D., Episcopus.

Rev. J. H. Brammer,	Rev. F. Lordemann,
Rev. J. Becks,	Rev. J. F. Lang,
Rev. J. Bleckmann,	Rev. F. G. Lentz,
Rev. H. A. Boekelmann,	Rev. C. Lemper,
Rev. J. H. Bathe,	Rev. F. J. Lambert,
Rev. Wm. Berg,	Rev. H. Meisner,
Rev. J. B. Crowley,	Rev. A. Messmann,
Rev. M. E. Champion,	Rev. J. A. Mark,
Rev. P. J. Crosson,	Rev. L. A. Moench,
Rev. D. Duehmig,	Rev. C. Maujay,
Rev. J. R. Dinnen,	Rev. W. C. Miller,
Rev. J. Dempsy,	Rev. D. J. Mulcahy,
Rev. F. X. Ege,	Rev. J. Nussbaum,
Rev. Joseph Flach,	Rev. A. B. Oechtering,
Rev. J. Grogan,	Rev. J. H. Oechtering,
Rev. C. A. Ganser,	Rev. M. O'Reilly,
Rev. J. H. Guendling,	Rev. H. M. Plaster,
Rev. A. Heitmann,	Rev. J. H. Quinlan,
Rev. J. Heuser, D.D.,	Rev. C. M. Romer,
Rev. H. A. Hellhake,	Rev. P. F. Roche,
Rev. B. Hartmann,	Rev. Wm. Schmidt,
Rev. J. Hoss,	Rev. C. N. Stetter, D.D.,
Rev. M. Joy,	Rev. A. J. Struder,
Rev. E. Koenig,	Rev. James Twigg,
Rev. H. Koehne,	Rev. E. P. Walters,
Rev. B. Kroeger,	Rev. B. Wiedau,
Rev. F. Koerdt,	Rev. F. C. Wiechmann,
Rev. H. F. Kroll,	Rev. H. T. Wilken,
Rev. Wm. Kroeger,	Rev. A. Young,
Rev. A. J. Kroeger,	Rev. M. Zumbulte.

Oremus pro invicem, ut salvemur.

All the above priests have gone to their reward.
May they rest in peace.

VERY REVEREND JOSEPH H. BRAMMER

Vicar-General to Bishops Dwenger and Rademacher

The Very Reverend Joseph Brammer was held in about the same veneration and esteem during the administration of Bishop Dwenger as was the Right Reverend Julian Benoit during the incumbency of Bishop John Henry Luthers. Father Brammer succeeded Benoit as Vicar General the year he served the Cathedral Parish from the day of his ordination in 1868 until the time of his death in 1898.



Father Brammer was born in Hanover, Germany, on October 1st, 1839, of Lutheran parents. He was received into the Catholic Church at the age of twenty in this country, while a brother who also came to America entered the Lutheran ministry.

Father Brammer was conspicuous for his charity, having given away during his lifetime practically every cent which he was able to save. He preached with great fervor, though always at considerable length as well. The late William P. Breen, himself an orator of no mean ability, characterized Father Brammer a "Bossuet" in his funeral orations.

Father Brammer acted as administrator for the diocese during the years of 1885 and 1888 and during the period of Bishop Dwenger's protracted illness.

Father Brammer was near death at the time the

present Bishop of Fort Wayne was about to be ordained. His ordination was set for June 24th, 1898, but because Father Brammer, who was his pastor, wanted to witness Father Noll's ordination and to be present at his first Mass, he importuned Bishop Rademacher to ordain the Reverend deacon earlier. He was therefore summoned from the Seminary to be ordained on June 4th, in the church of his Baptism, First Communion and Confirmation. Father Brammer was present in the Sanctuary at both the ordination and the First Mass which occurred on June 5th—and the good pastor and Vicar General died two weeks later. He was buried in the crypt under the Cathedral.

Father Brammer took a great deal of interest in the young people of his parish, and for the purpose of providing them with wholesome recreation, built Library Hall on the Cathedral Square in the year 1880. This building served as the Central Catholic High School for boys for a quarter of a century.

In the year 1892 he renovated the Cathedral at a cost of about \$50,000.00 after having remitted most of the money subscribed because of a period of business depression, which ensued the following year.

If he was a poor financier it was due to his big heart. He was more disposed to give money to, than to take it from people. The result was that when he died the Cathedral parish was burdened with a very heavy debt which was entirely liquidated by three succeeding pastors, Fathers Roche, Quinlan and Conroy.

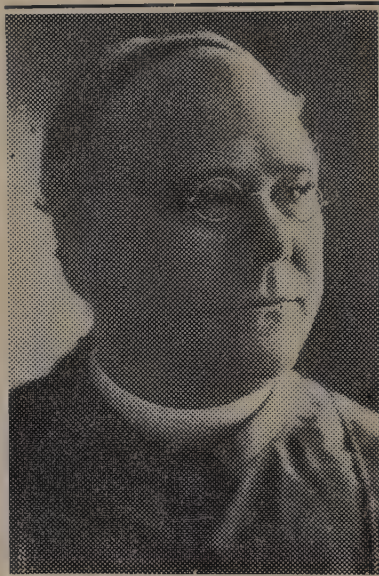
The deceased pastors of the Cathedral are buried in the crypt underneath the sanctuary, where also the remains of the deceased Bishops rest.

RIGHT REVEREND JOSEPH RADEMACHER

Third Bishop of Fort Wayne

The Right Reverend Joseph Rademacher was appointed the third Bishop of Fort Wayne on July 14th, 1893, having been transferred from the See of Nashville. His selection was a satisfactory one to the priests of Fort Wayne because he had their own appointment. He was appointed Bishop of Nashville on June 24th, 1883.

Bishop Rademacher was born in Westphalia, Michigan, on December 3rd, 1840. He pursued his classical and philosophical studies at St. Vincent College, Pottsville, Pennsylvania, and then at Michael's



gave university to the the Diocese of Fort Wayne, before he was Bishop of Nashville on June 24th,

Rademacher Westphalia, December He pursued and philosophies at St. Vincent College, Pottsville, Pennsylvania. He then went to St. Michael's Seminary,

Pittsburgh, for the study of theology.

Bishop Luers adopted him for his diocese and ordained him a priest on August 2d, 1863. He became the first resident pastor of Attica, with Covington as a mission and with a large field contiguous to both these places.

In 1870 he was appointed pastor of Columbia City, and two years later was transferred to St. Mary Church, Fort Wayne, after the death of the Rev. J. Weutz. Father Rademacher became endeared to the people of St. Mary Parish, but they lost him in the year 1880 when he was made pastor of St. Mary Church, Lafayette. It was from this pastorate that he was selected, three years later,

for the Bishopric of Nashville. He was consecrated on June 24th of that year.

Bishop Rademacher shepherded the Diocese of Nashville for ten years, and following the death of Bishop Dwenger was, to the great disappointment of his flock at Nashville, but to the great joy of the clergy and laity of the Diocese of Fort Wayne, appointed Bishop Dwenger's successor.

A brief character sketch of Bishop Rademacher and of his ministry in Nashville is furnished by his Vicar General of that See, the late Rev. P. J. Gleeson. Of Bishop Rademacher, he writes:

"It gives me pleasure to do anything to honor the memory of Bishop Rademacher. When he took charge the Diocese of Nashville was still suffering from the effects of the yellow-fever in Memphis, where so many priests and religious had fallen victims to that dreaded scourge. His humble, hard-working zeal in meeting the peculiar conditions that confronted him, his readiness to do missionary work, and help even the humblest in preaching, hearing confessions, attending sick-calls, even taking the place of his priests who might be absent on a much needed rest, soon won for the Bishop the affection and the esteem of priests and people. This bond of affection between Bishop Rademacher and the priests and people of his diocese grew and deepened with the years, as his amiable, modest character became known: so that one and all instinctively called him GOOD Bishop Rademacher. The peculiar circumstances following the yellow fever, coupled with the financial conditions then prevailing throughout the country, did not allow his zeal to find expression in the erection of church buildings. But his holy life, good example, his kindness to priests laboring in small and scattered missions, his patience and forbearance with all who came in contact with him, have built up a spiritual edifice in which the name of GOOD Bishop Rademacher is enshrined and which will last as long as the generation that knew him lives. All honor to his memory."

The arrival of Bishop Rademacher in Fort Wayne on October 3d, 1893, was made the occasion of a great Catholic demonstration. Referring to it the FORT WAYNE SENTINEL, of October 4th, says:

"For three years past the Catholic Diocese of Fort Wayne has been ruled from a sick bed, but now amid clamor of a hearty welcome from the people, Leo XIII sends to succeed the late lamented Bishop Dwenger, a man who is in every way qualified for the high office—Right Reverend Bishop Rademacher, transferred from the See of Nashville.

"The rain which fell in steady torrents all day yesterday, in no way interfered with the program which had been arranged by the Very Rev. Joseph Brammer, and when, at three twenty-five P. M., a special train of three coaches pulled out of the Pennsylvania Company depot it was a merry party of clergy and laity who were aboard. They were bound for Lima, Ohio, where they were to meet the new Bishop who came north over the Cincinnati, Hamilton and Dayton Railway with an escort of about fifty clergymen.

"The special for Fort Wayne left Lima at six fifty. Archbishop Elder and Bishop Rademacher, with other Bishops, occupying the rear coach, the clergy the second, and the laity the first.

"In the presence of a large throng which gathered in front of the Cathedral, Father Brammer spoke these words to the new incumbent: 'Ever since the death of Bishop Dwenger, it has been the earnest wish of the Catholics of this diocese that you would be the chosen Bishop. For this reason, and because we love and respect you, our welcome is all the heartier.' "

Following Father Brammer's greeting, the Honorable William P. Breen addressed the throng in the name of the laity.

Soon after entering the sanctuary, during the singing of the *Ecce Sacerdos*, Bishop Rademacher ascended the pulpit and addressed these words to the congregation:

"I need not assure you of my warm appreciation of the welcome which you have accorded me, despite the inclement weather. Yours is an ardor no rain can quench—yours is an enthusiasm which no water can dampen. Yours has been a magnificent demonstration of faith, and I accept the welcome as a guarantee upon the part of the clergy and laity. I earnestly ask for your prayers, not only at this time, but in the years to come, that I may faithfully perform the duties of my high office in a manner befitting the glory of our faith. In conclusion I can not but allude briefly to the good people of the sunny south from whom I have just parted. Theirs are warm hearts, and my ten years' service in their midst were years of joy. Yet, I am glad to be among you here in Fort Wayne, for it was my home before I left for other fields."

Bishop Rademacher was installed by the late Archbishop Elder, of Cincinnati. On this occasion Bishop Foley, of Detroit, preached the sermon in the presence of Archbishop Katzer, of Milwaukee, and all the Bishops of the Province of Cincinnati.

His episcopate in Fort Wayne, though brief—because it closed in January, 1900—was characterized by unremitting zeal for the improvement of diocesan and parochial works and for the increase of piety among the people.

The present Bishop of Fort Wayne was the last priest ordained by Bishop Rademacher, and the last to receive an appointment from him, namely, the transfer from assistant at Elkhart to that of temporary pastor of St. Bridget's, Logansport. This was on January 10th, 1899. One week later the Bishop had a breakdown which incapacitated him for any further work until he died.

His newly appointed Vicar General, the Very Reverend John M. Guendling, realizing that the good Bishop was worrying over a diocesan debt of \$25,000.00, appealed to the clergy of the diocese to raise that amount of money to liquidate the debt, which they did. During his illness the Bishop worried a great deal over the debt on

the Cathedral parish as well. Bishop Rademacher died on January 12th, 1900.

At his funeral the Pontifical Mass was celebrated by the Archbishop of Cincinnati, and the sermon was preached by Bishop Horstmann, of Cleveland, in the presence of many Bishops, mitred Abbots and clergy.

His remains, as was the case with the remains of his predecessors, were buried in a vault beneath the Cathedral sanctuary.

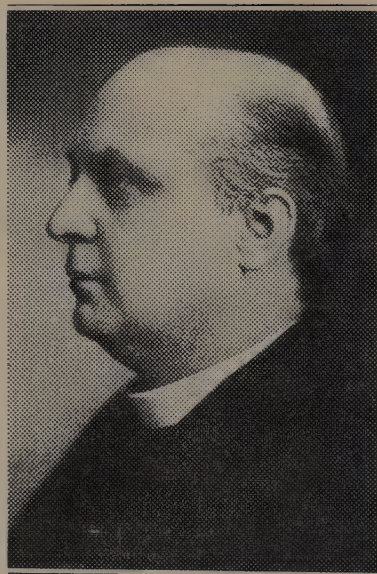
As the priests knew Bishop Rademacher he was the personification of kindness and gentleness, and ready to do more himself than he would ask of any of his priests.

VERY REVEREND JOHN H. GUENDLING

Vicar-General to Bishop Rademacher

Very Rev. John H. Guendling was born on December 19th, 1855, at Peru, Indiana, where later on he became pastor. He was in charge of St. Charles parish there at the retirement of illness.

His father entered St. Seminary, in 1870, and Rome in pursue the Major studies. due to illness he suspended his studies and upon re-entrance to the United States entered the Sulpician Seminary, Baltimore, where he remained until his ordination,



time of his on account

Guendling Mary Minor Cincinnati, then went to 1876 to pursue his studies. However, illness he suspended his studies there, turning to the United States entered the Sulpician Seminary, Baltimore, where until his ordination which took

place in the Cathedral, Fort Wayne, on July 2d, 1880.

Father Guendling held no pastorate from the time he became priest until 1898—eighteen years. All that time he was chaplain and director of the St. Joseph Orphan Asylum, Lafayette. But after the death of Father Brammer, in June, 1898, Father Guendling was appointed pastor of the Cathedral by Bishop Rademacher, and after a few months he was created Vicar General.

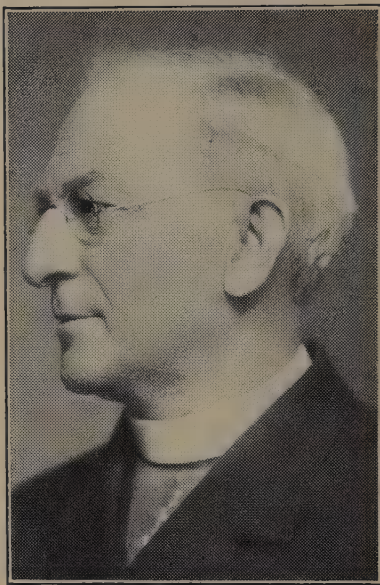
During the one year illness of Bishop Rademacher, Father Guendling governed the diocese, liquidating a diocesan debt and, in many ways, striving to relieve the worries of the good Bishop during his last illness. Following the death of the Bishop in January, 1900, Father Guendling was appointed Administrator of the diocese. This office ended with the coming of the Right Rev. Herman Joseph Alerding, the following November. Bishop Alerding did not retain Father Guendling as his Vicar General, but granted him a chance to rest, during which time the Rev. Patrick F. Roche succeeded him as pastor of the Cathedral, in May, 1901. Father Guendling accepted a temporary appointment at Goshen, lasting one year. His Bishop had been desirous of placing him in charge of a good parish, but there was nothing suitable vacant until July, 1902, when the pastor of Father Guendling's native town, the Rev. Henry Meissner, died. Father Guendling remained pastor of St. Charles' Parish, Peru, until his health broke in 1922, when he retired to the St. Elizabeth Hospital, Lafayette, where he was practically an invalid, occasioned by paralysis, until his death on July 21st, 1930.

Father Guendling had been long a member of the Bishop's Council and a member of the Diocesan School Board. A purse presented as a gift to Bishop Noll by his priests on the occasion of his 5th anniversary, was applied to a Students Burse in memory of Father Guendling.

RT. REV. HERMAN JOSEPH ALERDING, D.D. Fourth Bishop of Fort Wayne

Herman Joseph Alerding was born in Westphalia, Germany, on April 13th, 1845. He was a mere infant when his parents moved to the United States and settled at Newport,

There Joseph attended the parochial school until the age of thirteen, when he entered a Preparatory School at Vincennes, upon application to Bishop De St. Louis. He was accepted for the first year of the Indianapolis Seminary at the end of the year. He continued his studies at Bardonia, New York. After completion of the course he went to St.



Kentucky. He attended the parochial school of thirteen, entered a Preparatory Seminary at Indiana, and then proceeded to Bishop Palais, where he was accepted as a student of the Diocese of Illinois. But at the first year he decided to continue his studies at his own expense, completing the classics, he then entered the Meinrad Major

Seminary, situated in the diocese for which he hoped to be ordained. He completed his studies in 1868 and was elevated to the holy priesthood by Bishop M. De St. Palais on September 22d of that year.

From the time of his ordination until October, 1871, Father Alerding was assistant at St. Joseph Church, Terre Haute, from which he attended several missions and stations. He was transferred from Terre Haute to the pastorate of Cambridge City in 1871, where he served until August, 1874. During those two years Father Alerding liquidated the indebtedness on the church property and purchased a site for a new church. From Cambridge City he attended stations at Knightstown, New

Castle and Hagerstown. In fact he erected and paid for churches at Knightstown and New Castle.

In the summer of 1874 Father Alerding was assigned to a new congregation at Indianapolis, which was organized the year previous by Rev. Joseph Pettit, and dedicated to St. Joseph. Bishop M. De St. Palais erected a small seminary on this property and Father Alerding was to serve in the dual capacity of procurator of the Seminary and pastor of the congregation, which attended Mass in the seminary chapel. This institution, however, was abandoned after one year, and Father Alerding was requested to build a new church in some other location, the Bishop intending to use the seminary building as a hospital.

Within five years Father Alerding had purchased a new location and erected a church and modest rectory. The Sisters of Providence, who were engaged to teach the children, built their own St. Joseph Academy immediately south of the church. A little later Father Alerding also built a commodious school building and hall.

In the year 1883 he compiled *A History of the Catholic Church in the Diocese of Vincennes*, which was well received.

On September 22d, 1893, Father Alerding observed his Silver Jubilee in the priesthood.

Surprised was Father Alerding when, on August 30th, 1900, he was notified of his appointment to the See of Fort Wayne to succeed the late Right Rev. Joseph Rademacher. The Bulls of appointment reached him on September 27th.

Father Alerding made arrangements for his consecration to take place on November 30th in the Cathedral, Fort Wayne. The consecrating prelate was Archbishop Henry Elder, of Cincinnati, and the co-consecrators were Bishop O'Donaghue, Auxiliary Bishop of Indianapolis, and Bishop Moeller, of Columbus, Ohio, who later became Archbishop of Cincinnati. All the Bishops of the Province of Cincinnati were present at his consecration. The

late Bishop Chartrand, then Secretary to the Bishop of Indianapolis, preached the sermon.

The new Bishop was not in Fort Wayne a week before he sent out his first pastoral to the clergy and laity of the diocese; it was dated on the day of his consecration, the feast of St. Andrew, November 30th, 1900. In that letter he paid recognition to his predecessors in this See, and praised the zeal of the priests and the people as noted in the flourishing condition of the Diocese of Fort Wayne. He particularly singled out the record of the Diocese of Fort Wayne for the number of parochial schools in relation to the total number of parishes. He referred to the work of the religious in their educational and charitable institutions and especially to the University of Notre Dame.

At the time Bishop Alerding took possession of this See of Fort Wayne, the Diocese counted only one-half the number of communicants it counts today. This rapid growth was due to the extraordinary development, particularly in Lake County, where the large cities of Gary, East Chicago and Indiana Harbor did not so much as exist. Hammond and Whiting were small towns. South Bend doubled the number of its churches during Bishop Alerding's episcopate.

From the time of the advent of Bishop Luers, the Bishop lived in the Cathedral Rectory, with the pastors and assistants. Realizing the handicap which this creates for a Bishop of a growing diocese, with a vast amount of work, the Bishop erected a Bishop's House on the corner of Clinton and Lewis Streets, in which he incorporated his Chancery.

A year or two later he erected a residence on a large island in Sylvan Lake, Rome City, where he spent most of his summers with the late Reverend A. E. Lafontaine, Superintendent of Schools, as a companion.

In September, 1903, the Bishop presided over a Synod in the Cathedral, at which time new statutes were promulgated, after having been carefully prepared; a new deanery was also established.

In September, 1905, the Bishop paid his first Ad limina visit to Rome, the cost of which was well covered by a purse presented by his priests. He brought home with him from Rome a large number of relics.

In the year 1907 the Diocese of Fort Wayne observed its Golden Jubilee with considerable pomp, especially in the city of Fort Wayne. The Very Rev. Andrew Morrissey, C. S. C., then Superior General of the Congregation of the Holy Cross, delivered the Jubilee Sermon in the Cathedral.

At a mass meeting in Library Hall, historical and eulogistic addresses were delivered by several laymen, including the late William P. Breen, the late Judge T. E. Howard, the late ex-Mayor H. C. Berghoff, and by Drs. Dinnen and Bruggeman. The Fort Wayne newspapers gave generous space to all the addresses, and referred editorially to the late Bishop Alerding, then filling his seventh year as Bishop in the following words:

"The advent of Bishop Alerding in this diocese has been gladdened by an era of progress, general good will and hearty co-operation on the part of the clergy and laity. His administration has been productive of inestimable good, marked by wise counsel, careful decisions and prudent judgments; the intensity of his apostolic zeal, the sincerity of his piety and his unswerving fidelity to duty have left their impress upon the seasons he has labored amongst us and have served as an impetus for well doing to those about him. His characteristic gentleness, pre-eminent sense of justice and paternal solicitude have rightly merited an ever increasing and enduring confidence, trust and love on the part of his clergy and his people. No effort is too trying, no labor too arduous, if through individual endeavor he can aid his people. His love for them and for his diocese finds continued expression as the seventh year of his holy labors in the Diocese of Fort Wayne are drawing to a close. May our beloved Bishop enjoy many years in the episcopate. May they bring unto him countless joys and blessings crowned with God's choicest favors, may health and happiness and peace attend him and may each recurrent season serve to draw closer that bond of love and devotion between the zealous shepherd and his flock".

On that occasion Judge Howard dealt with Catholic Education in this diocese, of which he gave this summary:

In respect to education the diocese of Fort Wayne has walked in the path of progress. It has passed from the log-house school to the splendid modern edifice. It has passed from three schools, with a handful of teachers and about a hundred and fifty pupils, to one hundred institutions of learning, with four hundred and seventy-five teachers and professors, and fifteen thousand seven hundred children. It has passed from the teacher that was picked up by chance, to a great body of pious, efficient and self-sacrificing men and women, destined from infancy to their high calling, and leaving it only at the bidding of the angel of death. It has established an effective system of superintendence and supervision. It can take the child at the age of six years, and watch over his education for a period of from sixteen to twenty years. If at the end of the grammar school course the pupil is prevented from going further, he finds himself reasonably well equipped for his duties in life, as a good Catholic and good American citizen. If he pursues his studies through the high school, he enters life with a wide knowledge of English literature, science, mathematics and the requirements of a good business training. If a professional career is his choice, he will find in the university all the facilities for achieving success and even distinction.

In the year of the Golden Jubilee, the Diocese of Fort Wayne was credited with a population of 81,000 with 14,130 children in attendance at the parochial schools. At the time of its Diamond Jubilee, twenty-five years later, the Catholic population was more than twice as large and the number of children in the parochial schools nearly two and one halftimes as great.

Bishop Aldering's chief interest was centered in the improvement of the parochial schools already existing and in the founding of high schools. The Central Catholic High School for Boys at Fort Wayne was started by him, with the Brothers of the Holy Cross in charge. He also prevailed on the Community Ancilla Domini to erect a high school for both boys and girls where Hammond and East Chicago meet. In the year 1922 he spent \$24,000.00 for repairs and alterations on the Library Hall building in which the high school has been located since.

The Bishop also made intensive improvements in both diocesan Orphan Asylums.

We referred above to the rapid growth of Gary, East Chicago, and Indiana Harbor. As might be assumed the heaviest burden placed on the Bishop's shoulders during his entire career was the meeting of the problems consequent on this rapid growth. At Gary five parishes were started at one time, each for people of a different nationality, who, for the most part, were new immigrants from Europe, brought over by the United States Steel Corporation which, however, contributed \$50,000.00 on two occasions to assist the people of these parishes to build church, school, convent and priest's house. But the Bishop's chief concern was to procure priests to shepherd these flocks, and others which immediately followed in their wake in East Chicago, Indiana Harbor and Hammond.

The Bishop Alerding-Judge Gary Settlement House was established about 1922 with the assistance of \$130,000.00 contributed by the United States Steel Corporation, but which became an immense burden on the Bishop and later on the diocese as such because of frequent borrowing of money with which to maintain it. At the time of Bishop Alerding's death it carried a debt of more than \$200,000.

Until his seventy-seventh year Bishop Alerding filled his regular Confirmation appointments, although his health had not been good for many years. He so arranged his Confirmation schedule that the entire diocese was covered once every three or four years.

Reaching his seventy-fifth year the Bishop purchased a residence at the approach of Swinney Park, at the end of West Washington Boulevard, and after enlarging and improving it, moved into it, with the Diocesan Superintendent of Schools. He told the writer that he purchased this without any relation to its use by his successor, although the location was one with which his successor could certainly find no fault.

The use of the episcopal residence on the Cathedral Square was now granted to the priests in charge of the Cathedral in exchange for the use of the Library Hall as a Central Catholic High School with the understanding that some rooms of the house might be used for the Chancery.

On Thanksgiving Day, 1924, the Bishop, then seventy-nine years old, met with an accident which proved fatal. The car, in which he was riding, was struck by a trolley car and the Bishop was quite seriously injured. He was taken to the hospital, where his condition, owing to a long standing diabetic ailment, grew steadily worse, and he died on December 6th, 1924.

His obsequies took place in the Cathedral on December 11th. Archbishop Moeller, of Cincinnati, officiated at the Pontifical Mass. The late Bishop Chartand, of Indianapolis, preached the sermon, in which he compared the life of Bishop Alerding to a beautiful mosaic, seen clearly only in its totality, but every small component part of which was itself full of beauty and merit.

Bishop Alerding's pontificate extended over a period of twenty-four years, during which the diocese made great progress. He will long be remembered by the priests who knew him as a competent administrator, as a tender-hearted, affable, appreciative Prelate.

The Bishop administered Confirmation to 81,527 persons during his episcopate.

RT. REV. MSGR. J. H. OECHTERING

Vicar-General to Bishop Alerding

At this writing Monsignor Oechtering is ninety-four years of age, has been a priest over seventy years, and lives with his nephew and his family at Riesen-town north Germany. Oechtering the pastor-Mary Wayne, on 1927, and, with his sister into the by the late town of

John H. was born 23d, 1845, at over, Germany he spent his days. At the teen he en-



beck, a small of Muenster, Monsignor retired from ate of St. Church, Fort May 30th, together, moved home built ter in that Germany.

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at Muenster and later the University in the same city. At the age of twenty-two he went to the American College at Louvain and was ordained priest for the Diocese of Fort Wayne by the Coadjutor Archbishop of Malines, May 21st, 1869, and immediately came to this country, where he was given charge of St. Vincent Parish, Elkhart, while residing with his uncle, the Very Rev. A. B. Oechtering, at Mishawaka. After one year at Elkhart, he was transferred to St. Joseph Church, LaPorte, where he served for ten years, attending Otis as a mission. He built the priest's house at LaPorte.

On July 4th, 1880, he was appointed pastor of St. Mary Church, Fort Wayne, and served there until his

retirement in 1927. He was the builder of the present whole parish plant of St. Mary's. The church erected in 1859 by his predecessor was completely shattered by an explosion which took place on January 18th, 1886, as was also the priest's house. The new church was dedicated in December, 1887 by Bishop Dwenger. In 1892 Father Oechtering erected a new school for girls and in 1903 a new school for boys.

Father Oechtering was appointed Vicar General of the diocese in the year 1903, and was created a Domestic Prelate to His Holiness, Pius X, in 1905.

Monsignor Oechtering was an indefatigable worker, yet found time, because of his orderly life, to do much studying and writing. His little work on Church History, published thirty years ago, is still in use in numerous parochial schools. The royalties received on the sale of this book, published by Herder, of St. Louis, have been devoted from the beginning entirely to missionary work. The missions have always been dear to the heart of Monsignor Oechtering, he having been a pioneer in the Diocese of Fort Wayne in promoting the Society for the Propagation of the Faith.

Monsignor Oechtering, still alive at this writing, is probably the oldest priest in the world. On December 21, 1940, he observed his 95th birthday in his place of retirement at Riesenbeck, Westphalia, Germany, where he has lived with a nephew since 1927.

REVEREND A. E. LAFONTAINE

First School Superintendent

On July 9th, 1901, the Rev. A. E. Lafontaine, a native of Montreal, Canada, who completed his studies in Italy in the year 1892, and who was received into the Diocese of Fort Wayne in the year 1896, was appointed School Superintendent. He served continuously until the time of his death, November 15, 1928. During his incumbency in the Central Catholic High School founded in Fort Wayne, the Lafontaine special succeeded in high standards for every grade of the elementary schools in consequence of which all the parochial schools of the diocese have been noted for their efficiency. Father Lafontaine died suddenly on Nov. 15, 1928, at the residence of Bishop Noll.



Prior to his appointment as Superintendent of Schools Father Lafontaine held the pastorate of St. Vincent's church, north of Fort Wayne. Feeble health prevented him from visiting schools outside the city during the latter part of his life, but he kept in close touch with all parochial schools by receiving and passing on examination papers. Before Commencement he issued official diplomas to eighth grade graduates.

MOST REVEREND JOHN FRANCIS NOLL

Fifth Bishop of Fort Wayne

The Most Reverend John Francis Noll, the fifth Bishop of the Diocese of Fort Wayne, Indiana, was born in that city on January 25th, 1875. His father, John G. Noll, was al-

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completed his classical studies at that institution in June, 1893, and in September of the same year went to Mount St. Mary's Seminary, Cincinnati, Ohio, to pursue the study of philosophy and theology.

He was ordained to the holy priesthood by Most Reverend Joseph Rademacher, the third Bishop of Fort Wayne, on June 4th, 1898. After serving as an assistant at St. Vincent's church, Elkhart, and at St. Bridget church, Logansport, for less than one year under the pastors Henry Boeckelman and Bernard Kroeger respectively, he was made pastor of Ligonier, with Kendallville, Millersburg, Albion and Rome City as missions. In February, 1900, he moved his residence to Kendallville, thus



Fort Wayne Diocesan clergy soon after Bishop Noll's Consecration

becoming its first resident pastor. In July, 1902, Father Noll was transferred to the parish of St. Louis, at Besancon, in Allen County, and in the year 1906 was given the pastorate of St. John parish, Hartford City, Indiana, which he held for four years. His next promotion was to St. Mary parish, Huntington, in July, 1910, where he remained until his nomination to the Bishopric on May 13, 1925 to succeed the late Herman Joseph Alerding, D. D., Fort Wayne's fourth Bishop.

At Kendallville, his first pastorate, Father Noll became interested in mission work among non-Catholics, and during his Besancon pastorate was relieved of parish work for one year in order to conduct lecture courses for non-Catholics in northern Indiana.

In the quietude of Besancon, Father Noll began a literary career which he pursued throughout his life. His first little work, entitled "*Kind Words From Your Pastor*", written in 1903, passed through twenty-four editions.

At Hartford City, in the year 1908, he started a parish magazine, the body of which contained reading of general interest, and this is still served, after thirty-three years, in quantities to two hundred parishes, scattered over the whole country.

At Huntington, in the year 1912, Father Noll founded *Our Sunday Visitor*, a national Catholic weekly, which soon attained the largest circulation of any Catholic paper in the world.

A large modern printing plant evolved quite naturally from the growth of Bishop Noll's publications, and the Eleemosynary Corporation, which controls it, bears the same name as the paper. Printing machinery and editorial offices occupy 40,000 square feet of space and are doing valuable service for the Catholic Church in the United States, publishing periodicals for other organizations, besides printing and distributing more than three hundred pamphlets, and filling orders for weekly and monthly collection envelopes for several thousand parishes. Bishop Noll was also the founder of THE ACO-

LYTE, a periodical for priests, and is the author of several books and numerous brochures. Books from his pen having wide circulation are *Father Smith Instructs Jackson*, *The Fairest Argument*, *Catholic Facts*, *It Is Happening Here*, *Catechism on Birth Control*, *The Decline of Nations*, *Civilization's Builder and Protector*, *Paganizing the Nation by Law*, two volumes on *Lewd Literature*, this Historical work, etc.

In January, following his consecration, the Bishop founded a diocesan weekly paper, which is comprised of the national edition of *Our Sunday Visitor* besides eight or twelve pages of diocesan and general Catholic news. This paper reaches most Catholic homes in the diocese.

In 1939 a *Youth* Section of eight pages was added to his paper, at once commanding the largest circulation of any Youth periodical in the United States.

In the year 1923 Monsignor Noll built, one mile west of Huntington, a Training School and Novitiate for Missionary Catechists, at an outlay of \$240,000.00. It is an edifice of beautiful Spanish design and commands an imposing site on a high ridge overlooking the Wabash Valley. A California gentleman contributed \$100,000 to this project. The Society of Missionary Catechists itself was founded by the Rev. J. J. Sigstein, a Chicago priest now retired, but it was *Our Sunday Visitor* which stimulated its development. This missionary organization counts more than 240 members, who are received and professed much the same as the members of all Sisterhoods. In the year 1928 the Holy See recognized the Society of Missionary Catechists as a regular Religious Community, whose members took perpetual vows the first time in August, 1940. The principal field of labor of the Catechists is the territory in the southwest and western part of the United States, inhabited by nearly 2,000,000 Mexicans, who, because of lack of priests and religious schools, would otherwise grow up without any knowledge of their faith if they would not actually be won over to Protestantism by the workers of several denominations who are provided with unlimited money to provide Pro-

testant schools, literature, and pecuniary assistance. The Missionary Catechists also have establishments in Gary, East Chicago, Indiana Harbor, Goshen and San Pierre, this diocese.

In the fall of 1940 *Our Sunday Visitor* purchased a beautiful piece of property at Redlands, Calif., on which is located a spacious Home, for a summer retreat and rest center for the more than 70 Catechists who labor in three dioceses of California.

The Bishop-elect was consecrated by Cardinal Mundelein on June 30th, 1925. Earlier, in October, 1921, he had been elevated to the rank of Domestic Prelate, with the title of Monsignor. He returned as Bishop to his native city and to the Cathedral in which he was baptized, received his first Holy Communion, was confirmed, was ordained, sang his first Mass and was consecrated Bishop.

During the first years of his episcopate Bishop Noll carefully budgeted all diocesan works, and collected fifty Burses of \$5,000.00 each to meet the expenses of poor boys pursuing their studies for the holy priesthood in the Minor Seminary. In the year 1932 he erected and paid for a modern Orphan Asylum in Fort Wayne to replace the old St. Vincent's. It consists of a group of large cottages, school, dining rooms, chapel, gymnasium, power house and laundry, which cost nearly \$500,000, and to which *Our Sunday Visitor* and several individuals made generous contributions. The old St. Joseph Orphanage at Lafayette closed its doors in the fall of 1938. In the year 1939 the Bishop inaugurated a Diocesan Catholic Charities, devoted principally to the work of child placing and family relief. Centers are located in Fort Wayne, South Bend, Gary and Hammond, and are operated under the direction of Fathers Sweigart and Matthieu.

Bishop Noll invited Religious Orders to erect Novitiates or Juniorates at Angola, Huntington, Plymouth, Cedar Lake, and Academie, and other Communities to establish Mission Houses at Lebanon, Ligonier, Gary, and near Valparaiso.

Two diocesan-wide organizations of far-reaching influence launched by Bishop Noll were The Diocesan Council of Catholic Women and The Catholic Youth Organization, both of which have given great impetus to the study and application of the Church's principles in relation to modern economic, social, religious and moral problems.

The Bishop purchased from the Poor Handmaids of Jesus Christ the High School, Convent, Priest's House and Gymnasium erected by that community where Hammond and East Chicago meet. To-day nearly 500 youths from many parishes are taught by a faculty of five priests and fifteen Sisters of the Holy Cross.

Bishop Noll also opened a High School for Boys at South Bend on the property of St. Matthew's parish. It is in charge of the Brothers of the Holy Cross.

In 1938 the Bishop erected, independently of parochial or diocesan help, a commodious High School in Fort Wayne for all youths of both sexes in the city and its environs, at a cost of \$545,000. Accommodating 1,400 pupils it has a mixed faculty of secular priests, Sisters of Providence and School Sisters of Notre Dame. This school, the largest in Indiana, was solemnly dedicated on Jan. 8, 1939.

In the year 1937 Bishop Noll initiated in his diocese a drive against lewd magazines which, he discovered, had a circulation of 15,000,000 copies monthly over the nation. It was not long until many Bishops copied his example, and at the annual meeting of the Catholic Hierarchy in Washington in the fall of 1938 he was selected as Chairman of a National Committee of Bishops to launch his campaign throughout the United States.

Because of the facility of arousing public opinion against the circulation of indecency in print it did not take long until there was an excellent organization in every diocese which, of course, meant coverage of the entire nation. As a result of this drive many lewd magazines discontinued publication and scores of others purged their pages of disreputable advertising and adopted a policy leading to cleaner articles and stories.

An abundance of data gathered from many quarters brought home to the Bishops the conviction that there was a definite collaboration between atheistic and anti-Christian agencies to destroy faith and morality among the rising generation through magazines designed especially for them.

In the year 1929 the Bishop made his first *ad limina* visit to Rome, where he had a prolonged interview with his Holiness. In 1930 he went to Budapest at the request of the Hungarian government, and in 1938, by special permission he was allowed to anticipate by one year another *ad limina* visit. On both visits to Rome he had lengthy private audiences with the late Pope Pius XI.

Bishop Noll was one of four Bishops and Archbishops selected to launch the *Legion of Decency*, aimed at the improvement of Motion Pictures.

Bishop Noll has been a member of the Board of Governors of the Catholic Church Extension Society for more than twenty-five years, and during the first year of his episcopate he was placed on the American Board of Catholic Missions, of which he has been Treasurer ever since. In 1940 he was elected to the Executive Committee of the Catholic Church Extension Society.

He served long as a member of the Administrative Committee of the National Catholic Welfare Conference, having been secretary of that Board and having been given charge of the Department of Catholic Action until November, 1934, when he was made Chairman of the Department of Lay Organizations, embracing the two National Organizations of the National Council of Catholic Men and the National Council of Catholic Women. He served in this capacity until November, 1937.

He was Chairman of the National Committee on a Religious Census until it was dissolved after the decennial census gathered by the Federal government in 1940.

On the occasion of his tenth anniversary in the episcopate gifts from *Our Sunday Visitor*, from the priests of the diocese and from the Holy Name Societies of the

city of Fort Wayne, enabled him to build an addition to his home comprising a library and office suite and a beautiful chapel over these. *Our Sunday Visitor* gave the former and the priests of the diocese the latter, the Holy Name Societies donating the altar.

When the Bishop observed his fifteenth anniversary his clergy presented him with a purse of \$15,000.00, to which *Our Sunday Visitor* added a like amount. This money was at once used to assist poor churches, especially those conducted for Negroes and Mexicans.

One of the latest achievements of Bishop Noll was the raising of a \$125,000.00 fund through *Our Sunday Visitor* for the erection in Washington, D. C., of a monumental statue of Christ as "Light of the World." The new National Catholic Welfare Conference building was so constructed as to serve as a beautiful and most striking background for the figure of Christ.

On the fourteenth day of March, 1941, Pope Pius XII conferred on Bishop Noll the title "Assistant at the Pontifical Throne" in recognition of his service as editor and writer, as sponsor of the Society of Missionary Catechists, and as the promoter of the drive which resulted in the raising of \$125,000.00 towards the erection in the city of Washington of the colossal figure of Christ as Light of the World and the new National Catholic Welfare Conference Building, the facade of which was also purchased from that fund.

The industrial depression, extending from the year 1929 to 1939, fell during Bishop Noll's administration, and because of the newness of so many churches and schools, particularly in Lake County and South Bend, with their consequent heavy debts, a very difficult problem in finances arose. By persevering effort the Bishop was able to have interest rates reduced on many parish buildings which, up to the maturity of the loans, will represent a saving to the parishes of more than \$600,000.00. With the aid of *Our Sunday Visitor* principally, the Bishop was able to exchange many principal payments at a lower interest rate. Practically all parish financing is done now through the General Refunding

Corporation, which was brought into being by the Bishop's efforts. It renders gratuitous service to pastors for refinancing of parish loans.

He also started a Fort Wayne Diocesan Foundation to receive and hold property.

The Diocese of Fort Wayne counts nearly 200,000 Catholics, fully one-half of whom are immigrants or the immediate descendants of immigrants from eastern Europe. It has no direct financial obligations at present, but rather a neat surplus. The aggregate of parish indebtedness approximates \$5,500,000 on buildings whose replacement would exceed \$25,000,000.

*Dedications During The Administration Of The
Most Rev. J. F. Noll*

July 4, 1925—Victory Noll Motherhouse and Training School.

Oct., 1925, St. John's church, St. John's.

Feb. 14, 1926—St. Stephen's school, South Bend.

April 25, 1926—St. Adalbert's church, South Bend.

July 25, 1926—Little Flower church, Lake Wawasee.

August 29, 1926—St. Rita's church, Angola.

Oct. 24, 1926—St. Stanislaus' church, Michigan City.

Nov. 14, 1926—Mercy hospital, Elwood.

Nov. 21, 1926—Immaculate Conception church, Whiting.

July 31, 1927—St. Mark's church Gary.

Sept. 18, 1927—Assumption school, East Chicago.

Oct. 2, 1927—St. Monica's, Mishawaka.

Oct. 9, 1927—Sacred Heart church, Whiting.

Oct. 30, 1927—Our Lady of Hungary school and convent, South Bend.

May 15, 1927—Knights of Columbus Club, Gary.

May 21, 1927—Consecration of St. Hedwig's church, South Bend.

April, 1927—Catholic Community Center, Fort Wayne.

April 22, 1928—St. Catherine's hospital, East Chicago.

St. Peter's church, Laporte.

April 30, 1928—Chapel, Sacred Heart Home, Avilla.

June 24, 1928—Grotto of the Immaculate Conception, Whiting.

April 2, 1929—St. Felix's Monastery, Huntington.

Sept. 8, 1929—New unit of St. Joseph's hospital, Fort Wayne.

Oct. 13, 1929—St. Matthew's school, South Bend.

Nov. 24, 1929—Holy Cross school and church, South Bend.

Nov. 28, 1929—St. Joseph's convent, Garrett.

Dec. 8, 1929—Precious Blood school, Fort Wayne.

March 30, 1930—All Saints' church, Hammond.

May 18, 1930—St. Michael's church, Schererville.

Oct. 12, 1930—St. Peter's church, Winamac.

Oct. 19, 1930—St. John Baptist church and school, Fort Wayne.

Nov. 2, 1930—Holy Family church and school, Gary.

April 19, 1931—St. Charles' school, Peru.

May 10, 1931—St. Mary of the Lake church, Miller.

June 21, 1931—St. John's church, Whiting.

Dec. 13, 1931—St. Francis' church, Gary.

May 30, 1932—Crucifixion Group, Catholic cemetery, Fort Wayne.

Sept. 18, 1932—St. Vincent's Villa, Fort Wayne.

Oct. 2, 1932—St. Mary's school, Michigan City.

March 19, 1933—Chapel, St. Joseph's hospital, Fort Wayne.

June 23, 1923—Sacred Heart church, Lakeville.

June 10, 1934—St. Jude Shrine, Mt. Mercy Sanitarium, Hammond.

Oct. 28, 1934—Holy Rosary Church, Gary.

May 26, 1935—Christ the King Church, Roseland.

Sept. 9, 1935—New St. Patrick's church, Ligonier.

Sept. 15, 1935—Immaculate Conception church, East Chicago.

May 7, 1936—Grotto, St. Vincent Villa, Fort Wayne.

May 17, 1936—St. Joseph Memorial Hospital, Kokomo.

April 21, 1938—Monastery of Polish Franciscans, Cedar Lake.

Nov. 6, 1938—Our Lady of Perpetual Help church, Hessville.

St. John Bosco church, Hammond.

1938—St. Joseph school, Dyer.

Oct. 15, 1939—National Croatian Catholic Union Headquarters, Gary.

Oct. 29, 1939—College Building, Rensselaer.

April 14, 1940—St. Stanislaus school, Michigan City.

May 14, 1940—Sacred Heart school, Fowler, (rededication).

June 2, 1940—St. Augustine Church, Rensselaer.

Sept. 15, 1940—Our Lady of Guadalupe Church, East Chicago.

Nov. 21, 1940—Holy Name Church, Cedar Lake.

April 20, 1941—Church of the Blessed Sacrament, Albion.

April 27, 1941—St. John Bosco, Hammond.

April 30, 1941—New Buildings at Collegeville, Ind.

May 11, 1941—Sacred Heart church, East Chicago.

May 11, 1941—St. Jude's (colored), Indiana Harbor.

May 25, 1941—Mausoleum, Polish Cemetery, South Bend.

June 8, 1941—Assumption Church, New Chicago.

June 10, 1941—St. Margaret Church, Montpelier.

June, 1941—St. Augustine Church (colored), South Bend.

July 6, 1941—St. Anthony's Church, Angola.

Up to this writing Bishop Noll administered Confirmation to more than 90,000; and conferred Holy Orders on nearly 300, including the religious.

RT. REV. MSGR. JOHN P. DURHAM

First Vicar General to Bishop Noll

John P. Durham was born at Middletown, New York, on September 27th, 1867. After attending the elementary school in his home city, he entered St. Benedict College, At-
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He was assigned to the Cathedral, Fort Wayne, as assistant, where he remained until March 7th, 1901. He was given charge of St. Mary Church, Huntington, for a few months, when he was transferred to St. Mary Church, Union City.

In the year 1909, Father Durham was appointed pastor of St. Paul Church, Marion, where he liquidated the parish debt, built and paid for a new school, and purchased with cash several pieces of property, whose revenues would sustain his school. He remained at Marion until his retirement on account of illness in October, 1932, when he moved to Fort Wayne, where he was appointed Officialis of the Matrimonial Court and Director of the Catholic Charitable Institutions of the diocese.

In the year 1927 Father Durham was appointed Vicar General, and in June, 1929, he was elevated to the rank of Domestic Prelate.

He was the donor of the beautiful altar and sanctuary marble at St. Vincent Villa; also of property immediately adjacent to the Bishop's House.

Msgr. Durham died January 23, 1940.

Owing to his affable disposition and sense of justice, the Vicar General was universally loved.



THE REV. J. F. NADOLNY
Chancellor
(See sketch under St. Paul's,
Fort Wayne.)



THE REV. CHAS. J. FELTES
Assistant Chancellor
And Secretary to Bishop

The Rev. Charles J. Feltes, Assistant Chancellor and Secretary to the Most Reverend Bishop, was born at Gas City, on August 30, 1900. He prepared for the holy priesthood at St. Joseph College, Collegeville, and at Mount St. Mary Seminary, Cincinnati, and was ordained on May 29, 1926, by Bishop Noll.

The following month he was appointed assistant at St. Patrick's, Fort Wayne, under the late Monsignor Joseph F. Delaney, and served there until shortly after the death of the latter. Father Feltes was promoted to the post of Assistant Chancellor on February 28, 1935, with residence at the Cathedral Rectory. Loath to be separated from parish work altogether he has, during the past six years, heard confessions and taken his turn at preaching at the Cathedral. Father Feltes has excellent order and efficiency of the highest type in the Chancery Office.

Father Feltes is also Secretary of the Diocesan Matrimonial Court.

Father Feltes has given a great deal of study to the designing and construction of buildings. He has sat with architects and assisted them to plan, and has supervised a great deal of construction work for the Bishop.

RT. REV. MSGR. EDWARD J. MUNGOVAN, V.G.

Successor to Vicar General Durham

Edward J. Mungovan was one of two sons of Thomas Mungovan, Sr., who became priests for the Diocese of Fort Wayne. His elder brother Thomas A. died as pastor of St. Mary's, Anderson on June 13, 1917.

Edward, born in Fort December was a member of the second class of the Preparatory of St. Joseph's College. After finishing his studies there he went to Mount St. Cinnati, for philosophy. He was ordained on May 24, the same day was appointed first pastor of St. Patrick's, Indi-



who was born in Fort Wayne on June 19, 1876, member of the second class of the Preparatory of St. Joseph's College. After finishing his studies there he went to Mount St. Cinnati, for philosophy. He was ordained to the priesthood on May 24, 1902, the same day his brother Thomas A. died as pastor of St. Patrick's, Anderson.

Father Edward Mungovan served as assistant at St. Patrick's, Fort Wayne, until June, 1907, when he was given the pastorate of Arcola with its mission, Pierceton. He built the present rectory at Arcola, and in 1915 was promoted to the pastorate of St. Paul's, Valparaiso, where he liquidated the indebtedness against the large church there.

His next promotion was to All Saints, Hammond, on June 12, 1929, where he has labored since and, as noted elsewhere, erected the present beautiful church.

Father Mungovan is held in the highest esteem not only by his fellow clergy in the Hammond Deanery, but by all the priests in the diocese, and they welcomed his appointment to his present office, on March 12, 1940.

REV. THOMAS E. DILLON

Second School Superintendent

In January, 1930, Rev. Thomas Emmett Dillon, who had been assistant at St. Mary's Parish, Huntington, was appointed the second School Superintendent of the Diocese. Before entering upon his duties to the Catholic University of Washington to pursue the Superintendent's course of study.

The Diocese of Fort Wayne has 117 parishes, 24,780 children, 1940 term. It has 3 High Schools for boys; several High Schools for both boys and girls; and 4 Academies for young ladies.



entering upon his duties to the Catholic University of Washington to pursue the Superintendent's course

of study. The Diocese of Fort Wayne has 117 parishes, 24,780 children, 1940 term. It has 3 High Schools for boys; several High Schools for both boys and girls; and 4 Academies for young ladies.

College and Preparatory Seminary, at Rensselaer, is attended by some 500 students, and Notre Dame University by more than 3,000. There are more than 43,000 young people in Catholic educational institutions in the Diocese of Fort Wayne.

Father Dillon and his neighbor, Fr. Hoff, conduct a joint High School with Sisters belonging to two religious Orders in charge. He has organized a Diocesan School Council, constituted of representatives of many Teaching communities. These assist him in determining school policies. Fr. Dillon has continued his predecessor's program of submitting examination questions to all grade schools.

DIOCESAN OFFICIALS—1941

Besides the Vicar General, the Chancellor and the Assistant Chancellor, who are referred to elsewhere, the following priests work in a diocesan capacity, but since they are all pastors reference to their work in the ministry is made at the proper place.

THE DEANS

Very Rev. John G. Bennett	Right Rev. Monsignor
Very Rev. Monsignor	Thomas Travers
Michael J. Aichinger	Right Rev. Monsignor
Very Rev. Monsignor A. J.	Frank Jansen
Copenolle	Right Rev. Monsignor
	Thomas Jansen
Very Rev. John Sabo	

CONSULTORS TO THE MOST REVEREND BISHOP

Right Rev. Monsignor	Right Rev. Monsignor
Edward Mungovan	F. J. Jansen
Right Rev. Monsignor	Right Rev. Monsignor
Thomas Conroy	D. L. Monahan
Very Rev. Monsignor Julian Skrzypinski	

THE MATRIMONIAL COURT

Officialis: Rev. S. Joachim Ryder;	
Pro-Synodal Judges:	Rev. Charles Girardot
	Rev. John Dapp
	Rev. John F. Nadolny
Defensor Vinculi:	Very Rev. John G. Bennett
Promotor Justitiae:	Rev. George A. Hasser
Secretarius:	Charles J. Feltes.

PRO-SNYODAL EXAMINERS

Right Rev. Monsignor	Very Rev. Monsignor
D. L. Monahan	George Moorman
Right Rev. Monsignor	Rev. Leo Scheetz
Thomas Travers	Rev. Curt Suelzer.
Rev. John E. Dillon	

We do not list the names of the officers of the Clergy Relief Association because they change every two years.

Other priests whose activities are diocesan in scope, but who hold no pastorate are the following:

THE MISSION AGENCIES

The Rev. John A. Costello is Diocesan Director of the Society for the Propagation of the Faith, and of the Holy Childhood Association. His business address is 1415 W. Washington Boulevard, Fort Wayne.

Father Costello was born at Anderson, Indiana, on July 21, 1886, pursuing his studies for the holy priesthood at St. Joseph College, Collegeville, St. Mary's, Dayton, and Mount St. Mary's, Cincinnati. He was ordained on June 20, 1913 by Bishop Alerding.

His first appointment was assistant at St. Lawrence, Muncie, where he remained until April 1, 1917, when he was permitted to go to the Apostolic Mission House in Washington to prepare himself for work in the mission field. He was engaged in the conduct of missions throughout the country, and from collections assisted a number of young men through the Preparatory Seminary. It was during this time that he was given his present appointment, although he served as Director of the Judge Gary-Bishop Alerding Settlement House from February 6, 1930 until July, 1935, at which time he reentered the mission field.

C. Y. O. DIRECTOR

The Rev. Joseph J. Hennes has direct charge of the C. Y. O. work in the city of Fort Wayne, also directs it in the other Districts of the deanery and throughout the diocese. He has his residence at St. Vincent Villa. He is also charged with the responsibility of caring for the Catholic people resident in the County Infirmary, Irene Byron Sanitarium, and the State Home for Feeble-Minded.

Father Hennes was born at Kentland, Indiana, on December 24, 1898, attending school at Earl Park and then entered St. Joseph College, Collegeville, and after finishing the classics went to Mount St. Mary Seminary,

Cincinnati. He was ordained to the holy priesthood on June 1, 1928, by Bishop Noll.

Father Hennes served as assistant at St. Patrick's, Kokomo, from November 22, 1928, until April 12, 1929; then as assistant at All Saints, Hammond, until July, 1930, at which time he was transferred to St. Mary's, Decatur. He was given charge of the C. Y. O. work in Fort Wayne on March 1, 1937, and took up his residence at St. Vincent Villa on February 4, 1939. In 1940 Father Hennes was appointed Diocesan Director of the Confraternity of Christian Doctrine.

CATHOLIC CHARITIES

In October, 1934, the Rev. William Edward Sweigart was sent to the Catholic University of Washington to take a course in Social Science in view of the direction of Catholic Charities in the Diocese of Fort Wayne. He completed his studies on July 1, 1936, and from that time on has been Diocesan Director.

Father Sweigart was born at Muncie, Indiana, on April 22, 1903. He pursued his studies at St. Lawrence College, Mount Calvary, and at Mount St. Mary's, Cincinnati, and was ordained on March 16, 1929, by Bishop Noll.

From April, 1929, until July, 1930, he served as assistant at St. Joseph's, Hammond, and then was appointed assistant to Father Costello at the Settlement House, Gary, and, as above mentioned, in October, 1934 was sent to the Catholic University where he spent two years. Upon his return he served as chaplain at St. Vincent Villa for seven months, and has since had his home with the Superintendent of Central Catholic High School on the Villa property.

The Rev. Andrew Mathieu, who also attended the School of Social Service at Catholic University for two years, was appointed to assist Father Sweigart.

The Rev. Andrew Mathieu was born at Fort Wayne on October 24, 1910. He prepared for the priesthood at St. Joseph's, Collegeville, and at St. Meinrad's, and was ordained on May 22, 1937 by Bishop Noll.

After serving as assistant at St. Mary's, Michigan City for one year and St. Paul's, Fort Wayne, for a few months, he went to Washington to prepare himself for work in the field of Catholic Charities.

The Rev. Joachim S. Ryder, pastor of St. John's, Fort Wayne, fills the post of *Diocesan Director of the Legion of Decency*.

The Very Rev. John Sabo, Dean of the South Bend District, is *Diocesan Director of the National Organization for Decent Literature*.

The Rev. Leo Hildebrandt, pastor of St. Mary's, Griffith, is *Diocesan Director of the National Council of Catholic Women*.

The Rev. John Schall, of St. Vincent's, Logansport, is *Diocesan Director of the Priests' Eucharistic League*.

The statistical summary of the Diocese of Fort Wayne for the year 1941 is as follows:

Bishop	1	Parishes with	
Secular Priests	259	Parochial Schools ..	116
Priests of Religious		Pupils in High	
Orders	239	Schools and	
Total	498	Academies	3,448
Churches with		Pupils in Colleges	
Resident Priests	167	and Universities	4,415
Missions with		Pupils in Parochial	
Churches	24	Schools	24,266
Total	191	Orphanages	3
Chapels	55	Orphans	334
University	1	Total Young People	
Seminaries of		under Catholic	
Religious Orders	5	Care	32,193
Preparatory		Hospitals and	
Seminary	1	Sanitariums	16
Ecclesiastical		Number of	
Students for the		Patients	64,428
Diocese:		Old People's Homes ..	3
In Major		Number of Old	
Seminary	39	People cared for..	349
In Preparatory		Marriages	2,957
Seminary	32	Baptisms	5,625
High Schools	10	Converts	1,372
Academies for		Deaths	2,101
Young Ladies	4	Catholic Population	
		(1940)	183, 297

DIVISION OF DIOCESE ACCORDING TO DEANERIES

Fort Wayne Deanery

Very Rev. John G. Bennett, Dean

The Fort Wayne Deanery at present comprises thirty-four parishes and five missions. It is the seat of the St. Vincent Villa; of the Sacred Heart Academy, originally occupied by the Sisters of the Holy Cross but now a Preparatory Seminary conducted by the Crosier Fathers; of the Capuchin Monastery and Novitiate, just outside of Huntington; of the Novitiate of the Black Franciscans at Angola; of the Mission Headquarters of the Oblate Fathers at Ligonier; of the Home for the Aged at Avilla, in charge of the Sisters of St. Francis of the Sacred Heart; of the Kneipp Sanitarium, Rome City, conducted by Sisters of the Precious Blood; of the Motherhouse and Training School of the Society of Missionary Catechists known as Victory-Noll, located one mile west of Huntington; of OUR SUNDAY VISITOR, Inc., the largest printing plant in the United States operated under Catholic auspices. Catholic Hospitals are located at Fort Wayne and Garrett, the former conducted by Sisters of the Poor Handmaids of Jesus Christ, and the latter by Franciscan Sisters of Joliet, Ill.

Practically the whole area of the Fort Wayne Deanery was once served from the city of Fort Wayne, where Father Badin, the first priest ordained in the United States, and several other priests began to work as early as 1831. Later a part of the territory was serviced from LaGro; then from Fort Wayne, LaGro and Avilla; and still later from Fort Wayne, LaGro, Avilla and Decatur, the four places in the Deanery which had resident priests from the year 1857.

Rev. Julian Benoit, who was sent to Fort Wayne by the Bishop of Vincennes in April, 1840, had as missions out of Fort Wayne, LaGro, Huntington, Columbia City, Warsaw, Goshen, Avilla, Academie, New Haven, Besan-

con, Hessen Decatur. It for him to the sick at more distant to travel the way. Father chased the now known Square and money, much the diocese, tion of St. Academy, Cathedral, copal and rectories.

LaGro be- resident the coming rick McDer- year 1846,

Patrick's Parish, LaGro, were attached the missions of Huntington, Wabash, Warsaw and Pierceton.

The first resident pastor of Avilla was the Reverend Henry Shaefer, to whom territory reaching as far as Goshen to the west and the Ohio and Michigan State lines to the east and north respectively was confided.

Decatur's first resident priest was Reverend Sebastian Ganther, C. PP. S., who was appointed in 1857, the year the Diocese of Fort Wayne was established.

Among the first four parishes founded in the city of Fort Wayne, three were so-called "national" parishes, intended for the German speaking people, namely, St. Mary's, St. Paul's, St. Peter's. For some years sermons were preached in both German and English from the pulpit of the church of the Precious Blood. Today only St. Hyacinth's is intended for a national group, namely, for the Polish of the city.

In the early days the membership of the Cathedral



Very Rev. John G. Bennett.
See sketch under St. Joseph's
Church, Garrett.

Cassel and was common be called to points far when he had horseback Benoit pur- property as Cathedral collected the of it outside for the erec- Augustine's the present the old Epis- Cathedral

gan to have priests with of Rev. Pat- mott in the and to St.

parish was largely French, and the parishes at Academie and Besancon were constituted wholly of people who had come directly from France. Practically all other parishes in the immediate vicinity of Fort Wayne were composed largely of German speaking people, and only priests who could speak both English and German could pastor such parishes as Hessen Cassel, Yoder, Decatur, New Haven, Avilla, Huntington, Nix Settlement, Waterloo, Garrett and Auburn.

Following are the churches now comprising the Fort Wayne Deanery, presided over by the Very Rev. John G. Bennett, of St. Joseph's Parish, Garrett:

Fort Wayne,	Garrett
Cathedral	Auburn
St. Mary's	Kendallville
St. Paul's	Rome City
St. Peter's	Ligonier—Albion, Lake
St. Patrick's	Wawasee
Precious Blood	Ege
St. Andrew's	Waterloo
St. Hyacinth's	Angola—LaGrange
St. Joseph's	Decatur
St. Jude's	Bluffton—Montpelier
St. John the Baptist	Huntington,
Academie	St. Mary's
Besancon	SS. Peter and Paul
New Haven	Roanoke
Monroeville	Nix Settlement
Yoder (Sheldon)	Arcola
Hessen Cassel	Columbia City—Pierceton
Avilla	Warsaw



Priests of the Fort Wayne Deanery, June 1940

The Fathers of the Precious Blood; the Crosier Fathers; the Oblate Fathers; the Capuchin Fathers; the Franciscan Fathers do not appear on this picture.

The first baptism recorded in Fort Wayne was administered by Father Badin, who signed himself "Vicar General of the Dioceses of Bardstown, Kentucky and Cincinnati." Translated from French the record reads:

"At Fort Wayne, Diocese of Bardstown, I, the undersigned priest and missionary apostolic, baptized Peter David, born October 5, 1830, of the civil marriage of Peter Gibaud and Mary Gibaud. The sponsors were John Baptist Becket and Theresa Duret, his wife.

"Step. Theod. Badin,
V. G. of Bardst. and Cinc."

In connection with the first marriage recorded there is this comment:

"In the year 1831, the 13th of February (the contracting parties hereinafter named, for several years residents of Fort Wayne, in Indiana, of the Diocese of Bardstown, residing far distant from a priest, the nearest being 130 miles, were for this reason obliged to contract a civil marriage before William Ewing, Judge-Probate of the County of Allen), I the undersigned priest, having come to preach a mission at Fort Wayne, have given the nuptial benediction to James Aveline, the eldest son of Francis Aveline and Genevieve Cardinal, and to Catherine Comparet, eldest daughter of Michael Comparet and Agnes Jeanne, who have signed the present register, together with John Baptist Godfroy, Francis Reynaud, John B. Becquette and Peter Courveille who have signed with us, or affixed their mark.

"Step. Theod. Badin, Vic. Gen. of Bardst. and Cinc."

FORT WAYNE

Cathedral

1837



The Cathedral parish, Fort Wayne, is over 100 years old, yet its second church is still in use. The first parish church, dedicated to Saint Augustine, was begun in 1837 by the Rev. Louis Mueller, first pastor of the parish, twenty years before the diocese of Fort Wayne was created. The edifice was completed by the Rev. Julian Benoit, who succeeded Father Mueller in 1840. Father

Benoit remained pastor of the Cathedral congregation for 45 years, or until his death, in 1885.

Father Benoit was the builder of the second church, the present beautiful Cathedral, which was completed in 1860 and dedicated to the Immaculate Conception. Priests succeeded Father Benoit as pastors of the Cathedral in the following order: The Rev. J. H. Brammer, the Rev. John H. Guendling, the Rev. Patrick Roche, the Rev. John R. Quinlan, and the Rt. Rev. Thomas M. Conroy.

Besides building the Cathedral, Father Benoit also erected the two Cathedral parish schools, and the Cathedral rectory, the latter being razed only after the late Rt. Rev. Herman Joseph Alerding had moved from the Episcopal residence, which he built in 1901, to the property which he purchased at 1415 W. Washington Blvd. in 1921.

The first priests' house occupied the corner of Calhoun and Lewis, where later the imposing structure known as Library Hall, was erected by Father Brammer in 1880. Until 1901 the Bishops of Fort Wayne lived with priests who served the Cathedral congregation.

At the death of Father Brammer, known as the priest of charity, a heavy burden of debt was inherited by his successor. It was reduced in large part by Fathers Guendling, Roche and Quinlan, and completely liquidated by Father Conroy, who also made a great many improvements, including the installation of a new organ, pulpit, floor, pews, baptistry, the enlargement of the sacristies, and handsome new altars, gifts of Frank Phillips, Edward Gilmartin and Julietta Lange Burns; and more recently a new boiler house and boilers. These latter represent a second series of important improvements in the old Cathedral. The first thorough renovation and new installations were made in 1896 by Father Brammer, a short time before his death. Among the latter were the beautiful windows, Stations of the Cross, and Communion railing. The Stations were a gift of Mrs. Helen Fleming and the Communion railing of the Misses Lau.

The former Bishop's House, built by Bishop Alerding in 1901 with funds realized from the sale of an old cemetery near Fort Wayne, is now occupied by the Cathedral

priests; the Library Hall, erected by Father Brammer, and from Sept. 1909 to Jan. 1939, used as a Central Catholic High School for boys, was razed in 1940 after the completion of the commodious new Central High School for Catholic boys and girls.

The Cathedral parish is contemplating the erection of a new Rectory, in which event the Chancery will use a greater portion of the edifice, while rooms will be provided for some teachers at Central Catholic High School.

The Sisters of Providence, who were brought to Fort Wayne in 1846 by Father Benoit, have charge of the Cathedral Grade School for boys and girls erected during the pastorate of Father Quinlan, and conducted a High School for girls, known as St. Augustine Academy, on Cathedral Square until 1939.

The Cathedral property is admirably situated. It is not only valuable downtown property, but is about as centrally located as it could be.

The present Bishop of Fort Wayne, and his parents before him, were members of the Cathedral. Father Noll was the first priest of that parish to be ordained. He said his First Holy Mass on June 5th, 1898.

The number of priests who have served the few pastors as assistants have been large. At present, associated with Monsignor Conroy are the Rev. Francis Niesen, the Rev. Stanley Manoski and the Rev. Lawrence Gollner. The Assistant Chancellor lives at the Cathedral Rectory and assists with Saturday and Sunday work.

Other pastorates held by Monsignor Conroy were those of Portland, Monroeville, and Crawfordsville. Father Conroy belonged to the Charter Class of St. Joseph's College, Rensselaer, having entered that institution in the year it opened in September, 1891. He was ordained to the Priesthood, at the age of 24, by Bishop Alerding, June 21, 1901.

Honoring the Cathedral parish on the occasion of the Diamond Jubilee of the Diocese, Father Conroy was raised to the rank of a Domestic Prelate.

Rev. Edward F. Niesen was born in Chicago, Illinois, on January 23, 1908. He prepared for the priesthood at

Quigley Preparatory Seminary, Kenrick Seminary, St. Louis, and Mount St. Mary's Seminary, Cincinnati. He was ordained on June 10, 1933, by Bishop Noll. On June 30, 1933, he was appointed as assistant at St. Mary's, Anderson, where he remained until July 8, 1939, when he was transferred to the Cathedral.

The Rev. Stanislaus Manoski was born in Wabash, Indiana, on August 16, 1912. He prepared for the holy priesthood at St. Meinrad's Seminary. He was ordained on June 3, 1939 by Bishop Noll and appointed assistant at St. Patrick's, Fort Wayne, and in November, 1940, transferred to the Cathedral.

Father Gollner is referred to under "Clergy Who Teach in High Schools."

St. Mary's Church

1848

In 1848 thirty German families hitherto belonging to St. Augustine's church purchased property on the corner of Lafayette and Jefferson streets for a church for Catholics of their nationality. Five men mortgaged their farms to pay for it, showing evidence of their earnestness and zeal. This was the beginning of St. Mary's parish, whose first church was completed on the 29th of November 1848, with the Rev. Edward M. Faller in charge. At the same time a small frame house was built to serve as parochial residence.

The first edifice served until 1858 when the erection of a more commodious building was begun. After Father Faller's transfer to New Albany, the Rev. Joseph Weutz was appointed pastor. He resigned the pastorate in 1872, and Bishop Dwenger appointed the Rev. Joseph Rademacher to fill his place. Seven years later when Father Rademacher was transferred to Lafayette, the Rev. J. H. Oechtering succeeded him on July 14, 1880.

On January 13, 1886, the boiler under the church exploded killing the fireman and a little girl who was passing the church at the time. The shock of the explosion was felt throughout the city and the church now presented a disastrous scene of wreck and ruin. Father Oechtering began at once a new and better building,

which was ready for dedication on the third Sunday of Advent, 1887. The Bishop of Nashville, a former pastor, took part in the solemnities. The old school house was replaced by a larger one. In 1903 a large boys' school was built opposite the church. School Sisters of Notre Dame teach in both schools.

In 1903 Father Oechtering was appointed Vicar General to Bishop Alerding, and was elevated to the rank of Domestic Prelate in 1905.

Before he retired in 1927, and moved to Riesenbeck, Germany, to live with his nephew, the Monsignor had built up a fund for the part support of his schools.

He was succeeded by his assistant for twelve years, the Rev. George Hasser, who himself was forced to retire from active work in July, 1935, and was appointed Chaplain of Sacred Heart Hospital, Garrett. The Rev. J. N. Allgeier succeeded Father Hasser, and found it necessary to replace the heating plant and make many improvements on the property. [A brief sketch of Monsignor Oechtering's life appears elsewhere.] Fr. Allgeier is assisted by the Rev. V. J. Rosenthal.

Father Allgeier was born at Fort Wayne Sept. 12, 1886; attended St. Mary's School; St. Joseph College and St. Francis Seminary. He was ordained June 17, 1911 by Bishop Alerding. His first appointment was assistant at Garrett, whence he was assigned to Ege as pastor, Feb. 5, 1919. In June 1921, he became pastor of St. Louis Church, Besancon, and on July 25, 1935, was appointed pastor of St. Mary's, Fort Wayne, of which he had been a parishioner.

The Rev. V. J. Rosenthal was born July 20, 1914 at Hobson, Montana. He received his education at St. Mary's school, Crown Point, Indiana, St. Joseph College, St. Gregory and Mt. St. Mary Seminaries. He was ordained May 18, 1940 by Bishop Noll and given his present appointment.

St. Paul's Church

1865

The Catholics of German nationality in the western part of Fort Wayne, with the permission of Bishop

Luers, purchased property on February 2, 1865, fronting on Fairfield Ave., at the corner of Washington, and erected a frame church, which was dedicated on Oct. 1865, when Bishop Luers appointed the Rev. Edward Koenig as the first pastor.

The pastor opened a parochial school less than a year later, January 19, 1866, with Louis Weiser as the first teacher. In 1868 a larger brick school house was erected.

The present church was erected by Father Koenig in 1886. It was beautifully furnished in solid oak. After a long pastorate, Father Koenig died January 12, 1898, and was succeeded on February 21, by the Rev. H. F. Joseph Kroll, who liquidated a debt of \$17,000.00, purchased a new Rectory, which he enlarged, added to the school, and made many other improvements. Poor Handmaids of Jesus Christ teach the school.

Father Kroll was in ill health for many years before he died, and needed the help of a locum tenens. Fathers Franz, Bodinger, and John Nadolny filled this office in turn.

In 1929 Father Kroll was elevated to the rank of Papal Chamberlain. He died on July 14, 1936.

He was succeeded by the Rev. John F. Nadolny, the diocesan Chancellor, on March 1, 1935, who has completely renovated the church, installed a new pipe organ, and made many other improvements.

Father Nadolny is assisted by the Rev. Andrew Mathieu, who is assistant Director of Diocesan Charities.

Father Nadolny was born at Elkhart, Indiana, on May 5, 1896; attended St. Vincent's parish school; St. Francis and Mt. St. Mary's Seminary, and was ordained on May 26, 1923, by Bishop Alerding. After serving as assistant at Holy Angels, Gary, for four years, he was appointed assistant Chancellor and in November, 1932 was made Chancellor. On March 1, 1935 he was given the pastorate of St. Paul's.

Sketch on Father Mathieu appears under "Catholic Charities."

St. Peter's Church

1871

For the benefit of the German speaking people living south of the Pennsylvania tracks St. Peter's Parish was founded in the year 1871. A large piece of property, known now as St. Peter's Square, running from Hanna to Warsaw and from St. Martin to DeWald, was purchased for the purpose.

A combination church and school, measuring forty by seventy feet was erected by Rev. John Wemhoff, the first pastor of the parish.

In the year 1892 the Rev. A. Messmann began the erection of the present large Gothic structure which was dedicated the next year. The Sisters' convent was built by Father Messmann in the year 1880. He was succeeded, in 1896, by the Rev. Ferdinand Koerdt, who, after some years, designed an imposing school building, one wing of which he erected. The school was completed by his successor, the Rev. Charles Thiele, who was appointed rector of St. Peter's in June, 1905.

Father (later Monsignor) Thiele completely renovated the church, replacing the old altars and pulpit and stations with others of costly and beautiful design, and paid off entirely a very large debt created by the completion of the new school and gymnasium.

St. Peter's parish excels in congregational singing; in large attendance at week-day evening devotions and for many years has had only male choirs.

In the year 1929, Father Thiele was made a Papal Chamberlain and in September, 1933, a Domestic Prelate.

In August, 1936, the Monsignor surrendered his pastorate to the Rev. John Bapst, who assumed the duties of "acting" pastor, and who cheerfully agreed to share his home with the pastor "Emeritus." Msgr. Thiele died on April 17, 1941.

Lay teachers were employed by St. Peter's Parish until the year 1881, when the School Sisters of Notre Dame were procured. They taught ten grades until the opening of Central Catholic High School in the fall of 1938.

The pastor with his two assistants still occupy a frame residence which had been purchased and moved to its present site in 1892.

Father Bapst was born in Garrett, Indiana, June 19, 1894. He pursued his studies for the holy priesthood at St. Lawrence College, Mt. Calvary, Wis., and at St. Francis' Seminary, St. Francis, Wisconsin. He was ordained by Bishop Alerding on May 21, 1921. After serving as assistant at St. Joseph's, Mishawaka, until April 12, 1929, he was appointed pastor first at Bluffton and then at Yoder whence he was transferred to St. Peter's Parish, Fort Wayne.

The Rev. Adrian Brandehoff was born in Cloverdale, Ohio, on June 23, 1911. He pursued his studies for the priesthood at the Josephinum, Columbus, Ohio. He was ordained by the Apostolic Delegate, the Most. Rev. Amleto Cicognani, on May 26, 1935. On July 10, 1935, he received his first appointment as assistant at St. Peter's Parish, Fort Wayne.

The Rev. Thomas Durkin was born in Decatur, Ind., on May 14, 1909. He pursued his studies for the priesthood at St. Joseph's College, Collegeville, and St. Gregory's and Mount St. Mary's Seminary, Cincinnati. He was ordained by Bishop Noll on June 6, 1936. On July 2 of the same year he was appointed assistant at St. Peter's Parish, Fort Wayne.

St. Patrick's Church

1890

The opening of a school consisting of only two rooms, in what was known as the Bond Building, in 1886, may be considered the beginning of St. Patrick's.

Three years later Bishop Dwenger purchased four lots on Fairfield Avenue, on which was the residence of Mr. Peter Owen. It was converted into four school rooms, and in September the children were transferred to the new quarters.

In October, 1889, the Bishop decided to build a church and appointed Rev. Thomas M. O'Leary as the first pastor.

Father O'Leary began at once to negotiate for the purchase of property on DeWald Street. But he died three weeks after his appointment. Then on November 5, the Rev. Joseph F. Delaney was appointed pastor of the new parish.

In April of the following year ground was broken for the church, the cornerstone of which was laid on May 20 by the Most Rev. Bishop Dwenger. This was the last public appearance of the Bishop, whose health shortly after began to fail.

The church was dedicated on November 22, 1891, by the Very Rev. Joseph H. Brammer, V.G. The cost was \$59,000.00. In 1912, improvements costing \$37,000.00 were made on the church, consisting of new pews, a magnificent marble altar and sanctuary, and marble wainscoting. Later a marble pulpit and baptismal font were added.

A school of eight rooms was built and was ready for use when the church was completed in 1891. The Sisters of Providence staffed the school.

In 1901 an academy for girls was built at a cost of \$20,000.00. In 1921 the academy was enlarged at a cost of \$16,000.00. Its services were discontinued in 1939 when the Central High School was opened at the corner of Clinton and Lewis Streets.

The parochial residence originally cost \$3,500.00, but some years later it was enlarged at a cost of \$16,000.00.

A lot on the corner of Harrison and Butler Streets was secured on which was erected the present lyceum at a cost of \$45,000.00.

In 1915 Father Delaney purchased four lots adjoining the lyceum on Butler Street at a cost of \$39,000.00 and in 1917 a magnificent school consisting of sixteen rooms was erected at a cost of \$105,250.00. The former school consisting of eight rooms was remodeled, music and classrooms were added to meet the increased number of students in the academy, all at a cost of \$18,000.00.

In 1920, Father Delaney secured the remaining lot,



Rt. Rev. Msgr. Jos. F. Delaney
(deceased)



Rt. Rev. Msgr. D. L. Monahan
Present Rector

on which were three residences, at a cost of \$12,000.00, thus completing the block.

In the year 1929 Father Delaney erected a commodious new convent at a cost of \$50,000.00.

In 1928 Father Delaney was made a Domestic Prelate. He died at the age of 72 on January 25, 1935, and was succeeded by the Rev. D. L. Monahan, on March 1, 1935.

In October, 1940, St. Patrick's celebrated its Golden Jubilee, preparatory to which the present pastor had the church resurfaced exteriorly, refurnished and re-decorated interiorly, including a new organ and marble side altars to match the main altar, the latter being gifts of the Miller family.

In the fall of 1938 Father Monahan was elevated to the rank of Domestic Prelate.

Monsignor Monahan was born in Fort Wayne on September 16, 1876; attended the Cathedral Grade school,

St. Joseph's College, and St. Bernard's Seminary, Rochester, New York. He was ordained June 17, 1910; served as assistant at St. Joseph's Parish, Mishawaka and at St. Charles' Parish, Peru, and held pastorates at Oxford, Hartford City and St. Mary's Parish, Lafayette, before coming to Fort Wayne.

Monsignor Monahan is assisted by Fathers Adler, Duray and Cross.

Father Joseph Adler was born in New York City on April 7, 1898. He prepared for the priesthood at the Syracuse House of Studies, at St. Gregory's and Mount St. Mary's Seminaries, Cincinnati. He was ordained by Bishop Noll on June 10, 1933. His first appointment was assistant at St. Joseph's Parish, Elwood, where he remained until July 5, 1934 when he was appointed assistant at St. Patrick's, Fort Wayne.

The Rev. Louis Duray was born in Czechoslovakia on January 20, 1910. He prepared for the priesthood at St. Joseph's College, Rensselaer, and at St. Gregory's and Mount St. Mary's Seminaries, Cincinnati. He was ordained by Bishop Noll on May 22, 1937, and was appointed assistant at St. Patrick's, Fort Wayne, on June 16 of the same year.

See sketch of Father Cross under "Clergy who teach in High Schools."

Precious Blood Church 1895

On February 12, 1896, Bishop Rademacher assigned the territory north of the St. Mary's River and west of Lake Shore and Michigan Southern Railway, to the pastoral care of the Fathers of the Society of the Precious Blood. Two years later, on October 13, 1897, the Rev. Frank Nigsch, C.P.P.S., became the first pastor within the territory assigned. He immediately purchased a large piece of property for church, school, convent and a Mission House. He first built a combination church and school, entrusting the latter to the Sisters of the Precious Blood.

In the year, 1898, he erected a Mission House which served also as pastoral residence. A one story

brick structure was erected in 1902 as an Assembly Hall, but was later used for school purposes.

Under the direction of the Rev. C. Hummer, C.P.P.S., the successor of Father Nigsch, who began his pastorate January, 1903, the congregation in 1911 and 1912 erected a church at the cost of \$75,000, which was dedicated in August, 1912. In 1920 the Rev. S. Neiberg, C.P.P.S., succeeded the Rev. C. Hummer, C.P.P.S., during which time a convent was built at a cost of \$20,000. He was succeeded by the Rev. B. A. Didier, C.P.P.S., who erected a large new school equipped with gymnasium and auditorium.

The present pastor is the Rev. Cyril Mohr, C.P.P.S., a former missionary, and now an efficient administrator. Three priests of the Congregation of the Precious Blood assist him in a parish which today numbers more than 700 families.

[In this volume we do not sketch the career of religious.]

St. Andrew's

1910

In the year 1910 Bishop Alerding appointed the Rev. George H. Horstman to organize into a parish the Catholics resident in the eastern part of Fort Wayne, and property was purchased on New Haven Avenue close to several Fort Wayne industries. Most of these people had been members of St. Mary's.

Father Horstman immediately assumed the gargantuan task of building simultaneously a new church, school, convent and rectory, which were dedicated in the year 1911, leaving the small parish under the burden of a debt exceeding \$100,000.00.

The people, however, responded generously and had reduced the debt to \$76,000.00 when Father Horstman died in May, 1918.

He was succeeded by the Rev. Henry A. Hoerstman in June, 1918. Father Henry Hoerstman has been an untiring worker and would have had the church property entirely out of debt had he not erected a new convent for the Sisters of St. Francis of Lafayette, who are in charge of the school, in the year 1930.

St. Andrew Parish has a very active Parent-Teacher Association and is probably the only church in the diocese in which a large percentage of the parish is affiliated with the Legion of Mary.

Father Hoerstman is assisted at the present time by the Rev. Thomas O. Heilman.

Rev. Henry A. Hoerstman was born at Delphos, Ohio, on July 26, 1882. When he was ten years old his parents moved to Mishawaka. He prepared for the holy priesthood at St. Joseph College, Collegeville, and at St. Francis', Milwaukee, and Mount St. Mary's, Cincinnati, and was ordained on May 22, 1907.

Until July, 1911 he served as assistant at St. Joseph's, Logansport, at which time he was appointed pastor of St. Edward's, Lowell, which, at that time, had several missions. In June, 1918, he was promoted to the pastorate of St. Andrew's, Fort Wayne.

Rev. Thomas O. Heilman was born at Louisville, Kentucky, on May 16, 1914. Early in life his parents moved to Kokomo. He made his preparation for the holy priesthood at St. Joseph College, Collegeville, and at St. Meinrad Seminary, and was ordained on June 3, 1939. A month later he received his present appointment.

St. Hyacinth's Church

1910

The Polish people who resided, for the most part, in the southeastern part of Fort Wayne, were accommodated for nine years in the vacated church on St. Peter's Square. The parish was organized by the Rev. Emmanuel Wrobel, who remained in charge until October, 1916 and who, in 1912, purchased a nearby house for use as a rectory.

The Rev. Michael Swiatkowski had charge from October 1915 until November 1918, and was succeeded by the Rev. Ladislaus Szczukowski who, in the year 1919, built a combination church and school, rectory and convent on Holton Avenue, some distance from St. Peter's.

In July 1925, the Rev. John Hosinski was placed in charge of St. Hyacinth's where he served two years. The Rev. John Wroblewski was also pastor for two years, and

the Rev. Michael Petzold from August 1929 to April 1932. From that date until July 4, 1940, the Rev. Julian F. Doktor was in charge of this parish. He was succeeded by the Rev. Joseph Szmyt (Smith) who is the present pastor, and with whom the people of a declining parish are working splendidly.

The Rev. Joseph Szmyt (Smith) was born at East Chicago, Indiana, on January 29, 1906. He prepared for the holy priesthood at Orchard Lake, St. Bonaventure's and Mount St. Mary's, Cincinnati. He was ordained on June 14, 1930, by Bishop Noll.

The following month he was appointed assistant at St. Stanislaus', Michigan City, where he remained until his transfer to the pastorate of St. Hyacinth's, on July 4, 1940.

St. Joseph's Church

1913

In the year 1913 it was decided to erect a separate church for the Italian people of Fort Wayne with Father Anthony Petrilli in charge. A residence was rented at the corner of Fairfield Avenue and Bass Street to serve as an improvised church and rectory. Early in 1916 two acres of ground were purchased at the corner of Taylor and Frary Streets where a frame church, rectory and portable school were built. The church was dedicated on October 8, 1916 by Right Rev. Monsignor John H. Oechtering, V. G. It was not long, however, before the Italians, for whom the church was built, lost interest in it, because it was far removed from many who were scattered over the entire city. Because of this Father Petrilli returned to his diocese of Benevento, Italy. Father Petrilli was succeeded by the Rev. Edward H. Vurpillat, who had charge from June 1919 until April 1921.

At this time it was deemed advisable to sell the property on Taylor Street and to purchase new property which would be more centrally located to the people whom St. Joseph's was designed to serve. Accordingly land was purchased at the intersection of Brooklyn and Hale Avenues in 1924, on which a combination brick church

and school was erected and two houses on the property were remodeled to serve the purpose respectively of a rectory and convent. Bishop Alerding personally supervised the erection of this church and school and on June 2, 1924, appointed the Rev. Robert J. Halpin pastor. The church and school were dedicated in October 1924.

Father Halpin made alterations to effect a basement church and to place the school, for which the Sisters of St. Agnes were engaged, on the main floor.

Father Halpin was succeeded on April 12, 1929, by the Rev. Charles F. Girardot.

St. Joseph's serves largely a poor, but deeply religious element, and they are cooperating splendidly with Father Girardot.

Father Girardot is assisted on week-ends by the Rev. John J. Frawley, teacher at Central Catholic High School.

The Rev. Charles F. Girardot was born in Fort Wayne on September 11, 1894. After finishing the Cathedral grade school and Central Catholic High School, of Fort Wayne, he entered St. Meinrad Seminary and was ordained to the holy priesthood on November 13, 1918 by Bishop Chartrand.

His first appointment was to the post of assistant at St. Mary's, Michigan City, where he also served as chaplain at St. Anthony's Hospital, and at the Indiana State Prison until January 1926, when he was appointed pastor of St. Joseph's, Bluffton, with Montpelier as a mission. On April 12, 1929, he was made pastor of St. Joseph's, Fort Wayne.

For Father Frawley's sketch see "Clergy who Teach in High Schools."

St. Jude's Church

1928

Twenty years before this parish was founded, Bishop Herman J. Alerding purchased property on Kentucky Avenue, Lakeside, as a site for a future parish north of the Maumee River. However, as time passed, a change of location was found to be necessary owing to the rapid development of the city to the northwest.

The years 1925, 1926, and 1927 witnessed a growing demand of northeast side Catholic residents for a new parish, and especially for a Catholic school.

At a meeting in the auditorium of Forest Park School in the spring of 1926 attended by practically all who had children in parochial schools, Bishop Noll pointed out the burden of starting a parish from the ground up, and only after the people expressed a willingness to meet the burden in return for the convenience, the Bishop authorized the formation of a new parish, even though it would take people away from the Cathedral and St. Mary's.

Five acres of land were purchased bounded by State Blvd., Randalia Drive, Forest Avenue and Pemberton Drive to which was given the name "Sharon Terrace". Building operations were begun in May, 1928, by Father Conroy on a Spanish style combination school and chapel. Sisters of Providence were engaged to teach in the school. The chapel was dedicated to St. Jude, the Apostle. The Rev. John Dapp was appointed the first resident pastor of St. Jude's, in April, 1929. After a few months he built a rectory, and in June 1929, the Rev. Clement Ewald became the first assistant.

On July 1, 1935 ground was broken for a new Church which was added to the center of the east end of the school. Under this was placed a basement with stage and kitchen equipment for social purposes.

Father Dapp and his congregation have accomplished wonders in a short time. They began with an indebtedness of \$170,000.00 before the erection of the new church, but it has been reduced to a point where it is no longer a burden. A fund for the erection of a new convent is growing rapidly.

Father Dapp is assisted by the Rev. Joseph A. Jacobs.

Father Dapp was born at Summit (Waterloo) on Feb. 5, 1892 and pursued his ecclesiastical studies at Mount Calvary, Wis., and St. Meinrad's Seminary. He was ordained June 16, 1916 by Bishop Alerding. He served as assistant at St. Peter's, Fort Wayne from June 1916 to June 1922; then at the Cathedral until July 1,

1927, when he was given the pastorate of St. Joan of Arc, Kokomo. In April 12, 1929 he became the first resident pastor of St. Jude's.

Father Dapp served on the Building Committee of Central Catholic High School.

The Rev. Joseph A. Jacobs was born in Mishawaka, on February 6, 1914. He attended St. Joseph's College, St. Gregory's and Mt. St. Mary Seminary, Cincinnati. He was ordained on May 18, 1940 by Bishop Noll. He is filling his first appointment, which he assumed June 28, 1940.

St. John Baptist Church

1930

In 1926 and 1927 an entire city block was purchased for a new parish in the growing southwest part of the city, and in August, 1929 Bishop Noll appointed the Rev. S. Joachim Ryder to take charge of the people who lived south of Rudisill, west of Lafayette and east of St. Mary's River. Father Ryder lived at the St. Vincent Orphanage while organizing the congregation, but after a few months purchased a residence two blocks from the church to serve as a temporary rectory. Soon Father Ryder had under construction a large fireproof school and chapel to serve as a temporary church, which was dedicated in October, 1930. The people of this new St. John parish responded splendidly to Father Ryder's efforts and reduced the indebtedness by many thousand dollars before 1940, when an \$18,000 convent was erected without the need of new borrowing. Sisters of Providence have charge of the school.

Father Ryder served on the Building Committee for the large Central Catholic High School; has been long identified with the American Legion; is Diocesan Director of the Legion of Decency, Officialis of the Matrimonial Court.

Assisting Father Ryder is the Rev. Matthew J. Lange.

Father Ryder was born in Fort Wayne, August 6, 1889; attended Brothers' high school; St. Francis Semi-

nary, St. Francis, Wis., and Mt. St. Mary's Seminary, Cincinnati. He was ordained on June 25, 1914 by the late Bishop Alerding. His first appointment was as assistant at St. Mary's, Michigan City. After returning to the diocese from army chaplain service, he was given the pastorate of St. Paul's, Columbia City, and in June, 1922 was transferred to St. Edward's, Lowell. In November 1927 he was given the chaplaincy at Mercy Hospital, Gary, and in August 1929 was appointed pastor of the newly established St. John Baptist parish.

The Rev. Matthew J. Lange was born September 21, 1912, in Chicago, where he attended St. Joseph's school and then Holy Angels' at Gary, Indiana. He studied at St. Joseph's, Collegeville, at St. Gregory's and Mt. St. Mary Seminary, Cincinnati. He was ordained June 11, 1938, by Bishop Noll, was appointed assistant at St. Ann's, Monterey for the summer, and then transferred to his present position.



Very Rev. Msgr. H. F. Jos. Kroll,
late pastor of St. Paul's church,
Fort Wayne.



Rt. Rev.: Msgr. Charles Thiele,
late pastor of St. Peter's church,
Fort Wayne.

ACADEMIE

St. Vincent's Church

1846

In the year 1840 a number of French families immigrated from France, settled six miles north of Fort Wayne, and called their community New France.

Rev. Father Benoit, who had recently come to Fort Wayne, began to offer Mass for these families in 1843, in the home of Isadore Pichon. Father Benoit was their visiting pastor for eleven years, and was succeeded in 1854 by the Rev. A. Bessonies.

The original church was erected in 1846; the original cottage for the priest, in 1855. Father Dechamps was the first resident pastor. He died in 1858 and was succeeded by Father Grevin. At that time the congregation counted eighty families.

The Rev. A. Adam, newly arrived from France, was assigned as pastor in 1861. He built a new church, a new rectory and the present Sacred Heart Academy, of which the Sisters of the Holy Cross had charge until 1938.

In 1870 the parish was transferred to the Holy Cross Fathers. The Rev. B. Roche was pastor for ten years; he was succeeded by the Rev. J. Franciscus, C.S. C. Thereafter secular priests were placed in charge in the following succession: The Rev. A. E. Lafontaine; the Rev. M. P. Louen; the Rev. A. Dowd, C.P.P.S., the Rev. Joseph A. Lynn; the Rev. E. H. Vurpillat; the Rev. John E. Dillon; the Rev. Joachim Baker; the Rev. E. F. Fallon; the Rev. Charles Keyser, and Rev. Edward Miller, the present pastor.

The Rev. Edward A. Miller was born at Waterloo, Indiana, on June 22, 1905. He attended St. Lawrence College, Mount Calvary, Wisconsin, and Mount St. Mary's Seminary, Cincinnati. He was ordained on March 16, 1929 by Bishop Noll. From April 12, 1929 to July 24, 1935 he was assistant at St. Mary's parish, Michigan City, and chaplain of the Indiana State Prison; then he

was transferred as assistant to St. Mary's, Fort Wayne. On July 3, 1940 he was appointed pastor of St. Vincent's, Academie. Father Miller has been an efficient band and orchestra director at Central Catholic High School, Fort Wayne.

HESSEN CASSEL

St. Joseph's Church

1851

Just as a French colony settled at Academie and Besancon, more than a century ago, so a German colony, constituted of immigrants from Hessen in the Diocese of Fulda, Germany, settled eight miles southeast of Fort Wayne in the year 1834.

Rev. L. Mueller, the first resident priest of Fort Wayne, offered Mass in this community in the home of John Sorg. Following him Father Benoit directed the erection of a small church. This was replaced sixteen years later, in 1867, by the present brick church erected by the Rev. Jacob Mayer, the first resident pastor. Father Mayer was succeeded by Rev. Joseph Nussbaum, who built the rectory. He was succeeded in turn by the Rev. W. Woeste, Rev. John Wemhoff, Rev. W. Geers, Rev. J. H. Hueser, D. D., who erected the school and convent, Rev. J. A. Mark, Rev. M. Benzinger, Rev. F. J. Hasler, Rev. Joachim Baker, and Rev. Charles Seeberger, the present pastor. The school is in charge of the Franciscan Sisters of the Sacred Heart.

Rev. Charles Seeberger was born in Elkhart, Indiana, on September 13, 1897. He pursued his studies for the priesthood at St. Lawrence College, Mount Calvary, Wisconsin and Mount St. Mary's Seminary, Cincinnati. He was ordained by Bishop Howard on June 6, 1925. After serving as assistant in Sacred Heart parish, Whiting, All Saints', Hammond and St. Joseph's, Mishawaka, he was appointed pastor of St. Ann's Parish, Kewanna, in July, 1931. On July 8, 1939, he was appointed pastor of St. Joseph's, Hessen Cassel.

BESANCON

St. Louis' Church

1851

New France, as the first settlers called it, was settled by immigrants from France, and principally from the region around Besancon. Hence the name by which it later became known.

Father A. Bessonies, of the Diocese of Vincennes, was the first to serve Besancon, and built its original church in 1851, which was dedicated to St. Louis, King of France.

After the establishment of the Diocese of Fort Wayne, the Rev. Julian Benoit of the Cathedral parish ministered to the Catholics of this district. Father Grevin was Besancon's first resident pastor and built a small one-story rectory. Father Adam, brought from France, erected the present church in 1870. Five years later he returned to France, where he served in the Diocese of Tours, until the Separation Law was passed in 1903, whereupon he returned to the United States and made his home first at St. Joseph's Academy, Tipton, and later at the Sacred Heart Academy, near Fort Wayne, where he died in the year 1917.

Following the death of the Rev. Felix Veniard, C.S.C. in 1893, the Rev. William Quinlan, who attended Besancon from the Cathedral for some months, built a modern rectory, which was first occupied by the Rev. F. X. Labonte, who erected a frame school and convent against the wish of fully one-half the older parishioners who no longer had children attending school.

Father Labonte was succeeded in 1902 by Rev. John F. Noll, who made extensive improvements in the church and on the property. Rev. Charles Dhe, who succeeded Father Noll, in June, 1906, beautified the cemetery. In 1908, Father M. A. Louen was assigned to this parish, and has to his credit the erection of the present brick school which is taught by the School Sisters of Notre Dame. The Rev. George Moorman, who accomplished much at Besancon during a brief pastorate, was succeeded by the Rev. Nicholas Allgeier, who filled the charge

until July, 1935, when he was transferred to St. Mary's Church, Fort Wayne, and was succeeded by the present incumbent, the Rev. Joseph A. Hession, who has made extensive repairs on the property, and kept it free of incumbrance. The Besancon C. Y. O. has defrayed the expense of transportation and tuition for children of high school age attending the Central Catholic High School, Fort Wayne.

Father Hession was born in Lafayette, Indiana, on October 24, 1899; he attended St. Mary's School, Lafayette, St. Joseph's College, Rensselaer, and Mount St. Mary Seminary, Cincinnati. He was ordained on May 29, 1926, by Bishop Noll.

His first appointment was assistant at St. Mary's Church, Decatur, where he remained until July 2, 1930 when he was transferred as assistant to St. Joseph's, Hammond. He taught at Central Catholic High School, Hammond, during the year 1934, and on July 25, 1935, received his first pastorate, St. Louis' Parish, Besancon.

HUNTINGTON

Ss. Peter and Paul Church

1845

While the first Catholic families to settle in Huntington were Irish, the preponderance of parishioners soon became German, attended first by Father Julian Benoit of the Cathedral and by Father Faller of St. Mary's Church, Fort Wayne. Huntington was assigned to Lagro as a mission until 1857, when it received its first resident pastor in the person of the Rev. A. Schnippert, a convert from Lutheranism in Germany. The first church, of log construction, was built on ground donated by Francis Lafontaine, Chief of the Miami Indians, whose home still stands two miles west of Huntington. The greatest benefactor of Ss. Peter and Paul's was John Roche, as his sister became an unusual benefactor of St. Mary's, cut off from Ss. Peter and Paul, in the year 1896.

The present beautiful Gothic church was built by the Rev. Jacob Mayer in 1865. He was appointed pastor

in December 1863. The high steeple, containing a huge clock was erected by Father Steiner. He also built a school and convent for the School Sisters of Notre Dame.

The Rev. J. H. Hueser, D. D., became pastor in 1880 and served twenty-six years. He made extensive improvements, including a new parochial residence, three bells for the tower, imported stain glass windows, etc. Owing to ill health, Dr. Hueser resigned in August 1906, and moved to Carlsbad, New Mexico, where he died a few years later. He was succeeded by the Rev. W. C. Miller, who gave the brick church its present coating of imitation stone. Following his death in 1916 the Rev. M. A. Louen, the builder of the present handsome school, became pastor. Father Louen was transferred to St. Joseph parish, Mishawaka, on April 12th, 1929, and was followed by the Rev. William Hoff, who found it necessary to make extensive repairs, preparatory to a Diamond Jubilee of the present church, which was celebrated on Decoration Day, 1940. Father Hoff collaborates with the pastor of St. Mary's in the conduct of Huntington Catholic High School. The faculty is composed of the Sisters of St. Francis and the School Sisters of Notre Dame. Fr. Hoff is assisted by the Rev. Lawrence Fettig.

Father Hoff was born March 3, 1878 in Chicago, Illinois. He prepared for the priesthood at the Pontifical College Josephinum, Columbus, Ohio, and was ordained on April 8, 1905, by Bishop Hartley.

After serving as assistant at St. Joseph's parish, Logansport, for two years, he was transferred to the Cathedral, Fort Wayne. On July 3, 1908, he was appointed pastor of St. Bridget's, Hobart, where he remained until he was forced to take a leave of absence due to illness in June, 1921. On July 30, 1924, he was made pastor of Alexandria, and on April 12, 1929, received his present appointment.

The Rev. Lawrence Fettig was born in Logansport, Indiana, on December 15, 1908. He attended Columbia College, and St. Meinrad's Seminary, St. Meinrad, Indiana. He was ordained on June 15, 1935, by Bishop Noll,

and on July 10 of the same year, was appointed assistant at Ss. Peter and Paul Church, Huntington.

St. Mary's Church

1896

After the death of John Roche, his sister Bridget offered to build a church for the English people belonging to SS. Peter and Paul's. Bishop Rademacher accepted her offer, and a beautiful Romanesque structure was dedicated in 1897, and the Rev. John R. Quinlan, assistant at the Cathedral, assigned as pastor.

In her last will Miss Roche left her residence to the parish for the Sisters, which was occupied for some years by the Sisters of Providence. Since 1912 the Sisters of St. Francis, of Lafayette have been in charge of the school.

Members of the new parish built a school costing \$10,000.00 and a rectory costing \$11,000.00. There was still some debt resting on the parish when Father Quinlan was transferred to the Cathedral, Fort Wayne, in July, 1910. He had accepted the same appointment a few years earlier, but after a few months, during which the Rev. John Durham had charge, he requested Bishop Alerding to allow him to return to Huntington.

The Rev. John F. Noll replaced Father Quinlan in July, 1910, having been transferred from Hartford City.

With money realized from the Bridget Roche estate, Father Noll installed a central heating plant at a cost of \$11,000.00, and the people subscribed \$70,000.00 for the erection of additional school room and a gymnasium.

Soon a new organ and imported stain glass windows were installed, the church renovated interiorly, and a one acre park laid out where an unsightly barn had stood in the rear of the Convent.

It was while pastor of St. Mary's that Father Noll founded OUR SUNDAY VISITOR, erected a large printing plant, and the Motherhouse and Training School for Missionary Catechists. In 1921, Father Noll was created a Domestic Prelate and in May, 1925, was appointed the fifth Bishop of Fort Wayne.

Father Noll, as Bishop, appointed his ten-year long

assistant, the Rev. Robert E. Kelly, to succeed him at St. Mary's. He served well as pastor until his death in February, 1932, when he was replaced by the Rev. T. E. Dillon, a nephew, who had served under him as assistant and who held the official position of Diocesan Superintendent of Schools since January, 1930. St. Mary's and Ss. Peter and Paul's parish operate jointly a Huntington Catholic High School with excellent results, staffed by Sisters of St. Francis and Notre Dame.

Father Dillon, upon the discontinuance of steam service from a central city plant, found it necessary to install a new central heating plant and to erect a boiler house. He is assisted in parish work by a Capuchin Father resident at St. Felix Monastery.

The Rev. Thomas Emmett Dillon was born near Union City on December 28, 1893. He pursued his ecclesiastical studies at Niagara University and Mount St. Mary's Seminary, Cincinnati. He was ordained in June 1919, and appointed assistant at St. Monica's Church, Mishawaka, until he was transferred in the year 1925, to serve as assistant to St. Mary's Church, Huntington. Following the death of the Rev. Robert E. Kelly, he received the appointment as pastor.

DECATUR

St. Mary's Church

1846

Until the year 1846, the scattered Catholics in and about Decatur were attended from Fort Wayne. Father Fallor, pastor of St. Mary's Church, Fort Wayne, erected a frame church at Decatur in 1846.

The first resident pastor was the Rev. B. H. Schulteis, who came in 1852 and remained until 1856. During that time he erected the original priest's house. After an interval of ten months, the Rev. Sebastian Ganther, C. PP. S., was in charge for one year and then the Rev. Jacob Mayer served four years. Then there was an interruption of resident pastors until the Rev. John Wemhoff was sent to St. Mary's parish, in 1866. He remained until September, 1872, and laid the foundation for the

present church, which was completed by the Rev. F. Von Schwedler who served as pastor from September 1872, until February, 1877. The Rev. John Nussbaum was pastor from February, 1877 to July, 1880, and was succeeded by the Rev. H. T. Wilken, who served until his death on October 20, 1913.

Father Wilken erected a school in the year 1881, the present rectory in 1885, and a convent in 1893. The Sisters of St. Agnes were engaged to teach in the school.

Father Wilken was succeeded by the Rev. Julius A. Seimetz, who was the builder of the excellent new grade and high school, of a new convent for the Sisters and a home for the janitor at a cost of \$260,000.00. Father Seimetz died after a lingering illness on December 28, 1932, and was succeeded by his nephew, the Rev. J. J. Seimetz, who inherited a considerable debt which his people have completely liquidated in their anxiety to build a new church. He is assisted by the Rev. Alvin Jasinski.

The Rev. Joseph J. Seimetz was born in Michigan City, Indiana, on September 3, 1884. He pursued his studies for the priesthood at St. Joseph's College, Rensselaer, and at Mount St. Mary's Seminary, Cincinnati, Ohio, and was ordained on June 17, 1911. After serving as assistant at St. Joseph's Church, Logansport from 1911 to 1920, he was appointed pastor of St. Patrick's Church, Chesterton, whence he went to Decatur in January, 1933.

The Rev. Alvin Jasinski was born in Michigan City, Indiana, on August 6, 1910. He pursued his studies for the priesthood at St. Joseph's College, Collegeville, and St. Meinrad's Seminary, St. Meinrad. He was ordained May 22, 1937, by Bishop Noll and was appointed assistant at St. Mary's parish, Decatur, on June 16 of the same year.

NIX SETTLEMENT

St. Catherine's Parish

1850

Mass was celebrated in this district in 1848 in the home of Jacob Nix, from whom the settlement received its name. The few German Catholic families were visit-

ed first from Fort Wayne, then from Huntington, then from Arcola, then from Roanoke. In the year 1850 a small church was erected over half a mile distant from the site of the present church property, but this was destroyed by fire in 1868.

A second church of brick was built in 1869 during the pastorate of Father Schaefer. The Rev. W. C. Miller was Nix Settlement's first resident pastor, from 1881 to 1883. He built the rectory in 1882.

Successors to Father Miller up to the year 1895 were Rev. F. J. Lambert, Rev Philip Guethoff, Rev. E. J. Bocard, Rev. Bruno Soengen.

The Rev. John Biedermann, who became pastor in 1905, erected the third church—of good construction—for a small country parish. He was succeeded by Rev. Peter Schmitt, now retired in France who in turn was succeeded by Rev. John Steger, and he by Rev. Paul Roederer.

Nix Settlement was then attended from Roanoke for a few years until August 14, 1929, when the Rev. Francis McAuliffe became resident pastor. Father McAuliffe served until 1938, when Nix Settlement became a mission attended by Capuchin Fathers from Huntington.

AVILLA

St. Mary's Church

1853

The organizer of this parish, whose scattered people had been visited by a priest as far back as 1840, was the Reverend Edward M. Faller, pastor of St. Mary's Church, Fort Wayne, who erected a small frame church on the site of the present Catholic cemetery of Avilla. This was in the year 1853.

Father Henry Schaeffer became the first resident pastor in the year 1858, and erected a small one-story residence.

In 1863 Father Deipenbrock enlarged the little church. He was succeeded by the Reverend John Wemhoff and the Reverend A. B. Oechtering, who were in charge of the parish for two years each.

Then the Reverend Dominic Duehmig became pastor and remained from the year 1867 to 1905. Father Dueh-

mig serviced a vast territory, and built or added to small churches in several places. He changed the site of the church to its present location and erected the present handsome edifice, which was dedicated by Bishop Dwenger in May, 1878. In the following year a new combination school and convent was erected, which was added to in the year 1900. The school is taught by Franciscan Sisters of Joliet, Ill.

In 1889 Father Duehmig built the large rectory, and in 1895 supervised the erection of the Old People's Home to which several additions have been made since. The Sisters of St. Francis of the Sacred Heart own and operate the Home.

Father Duehmig was succeeded at Avilla in turn by the Reverend John H. Bathe, Reverend E. G. Werling, Reverend Lawrence A. Eberle, Reverend D. Leo Faurote, and Reverend Charles Keyser, the present pastor, who, at this writing, is having the church decorated.

Father Keyser was born in Monroe, Michigan, on February 2, 1875. He pursued his classical studies at Notre Dame, and the Assumption College, Sandwich, Canada; then he went to Mount St. Mary Seminary, Cincinnati, for his course in philosophy and theology and was ordained priest on October 11, 1902, by Bishop Alerding. He served as assistant at Elkhart and later at St. Joseph's, Hammond. In November, 1906, he was made pastor of Lowell, and transferred to North Judson on June 8, 1907, where he erected a beautiful church. From the year 1907 until 1936 he served under the Bishop of Crookston, Minnesota, and then returned to his own Diocese where he was given charge of the church at Academie. On July 4, 1940, he was made pastor of Avilla.

St. Leo's Church

1856

One of the first little parishes in Allen County was dissolved some years ago. It was St. Leo's which was erected by Father Faller, pastor of St. Mary's Church, Fort Wayne, and was latterly attended by the pastors

of Academie, long known as New France. It even had resident pastors at intervals. The first pastor was the Rev. Father Holz, and after an interval, during which it was attended from Avilla, it had several resident pastors, namely, the Rev. M. Zumbuelte, the Rev. A. Young, the Rev. Peter Franzen. Then it was placed in charge of the Fathers of the Holy Cross; was later attended by an assistant from the Cathedral for some months and finally made a regular mission of St. Vincent's.

Not far from Leo was another settlement which had a church dedicated to St. Michael, which also, in the course of time, was discontinued. The coming of the automobile and good roads made it convenient for the few people of St. Leo's and St. Michael's to attend Mass at Academie, New Haven, or Fort Wayne, every Sunday.

SHELDON (YODER)

St. Aloysius' Church

1859

Services were first held for the people of this community in 1858 by the Rev. Jacob Mayer, of Decatur. Mass was offered in the home of Frederick Weaver. A year later the Catholic people erected their first church on property donated by Christian Miller, under the pastorate of the Rev. Jacob Miller. The rectory was built in 1877 and in 1882 a two story brick school was erected during the pastorate of the Rev. Ferdinand Koerdt, who served from 1876 to 1896. The school was first taught by the Sisters of St. Agnes and is now taught by the Sisters of St. Joseph.

Successors to Father Koerdt were, in turn, the Rev. Rudolph J. Denk; the Rev. J. H. Bathe; the Rev. Henry A. Hellhake; the Rev. John Biedermann; the Rev. John Steger; the Rev. Father Howland; the Rev. John Oberholz; Rev. John Bapst; the Rev. Carl Schnitz; Rev. Jesse Lothamer, the present pastor.

The Rev. Jesse Lothamer was born at Besancon, Indiana, on January 8, 1895. He pursued his studies for the priesthood at St. Charles' College, Ellicott City, Mary-

land; and Mount St. Mary's Seminary, Cincinnati. He was ordained on June 15, 1917, by Bishop Alerding. His first appointment was as assistant at SS. Peter and Paul parish, Huntington, where he remained until June 18, 1920, when he was transferred to the Cathedral, Fort Wayne. On June 28, 1922, he was appointed pastor of Columbia City, with Warsaw as a mission, and on July 25, 1935, he was transferred to Warsaw as the first resident pastor after many years. On June 16, 1937 he received his appointment as pastor of St. Aloysius' parish, Sheldon.

NEW HAVEN

St. John's Church

1859

New Haven was attended until the year 1858 by priests connected with the Fort Wayne churches. During 1860 and 1861, Father Grevin attended St. John's, New Haven, from St. Vincent's, Academie Station.

The first resident pastor was the Rev. Wolfgang Giedl, appointed in 1861. He attended Columbia City from New Haven. He built the first rectory at New Haven, now used as the Sisters' Convent and also the present school which is in charge of the Sisters of St. Agnes. He died in 1873, and was succeeded by the Rev. Bernard Wiedau, who was pastor from 1873 until 1921 when he retired from active work. Father Wiedau built the present church in 1877, and left the congregation without any debt. He died in a cottage, erected by the Bishop at St. Vincent's Villa, in 1931, at the age of 91.

The present rectory was built under the direction of the Rev. George Moorman, then pastor of Besancon, and when it was completed the Rev. M. J. Aichinger was appointed pastor January, 1921, who made several important improvements.

In March, 1926, Father Aichinger was transferred to St. Joseph's parish, Logansport, and was succeeded by the Rev. Francis Faust, who was retired in July, 1939, and appointed Chaplain at the Motherhouse of the Society

of Missionary Catechists near Huntington. The Rev. William J. Ehrman was then appointed pastor. He has accomplished much in a short time, and is assisted at week ends by Rev. M. J. Vichuras, teacher at Central Catholic High School, Fort Wayne.

Father Ehrman was born in Fort Wayne, September 17, 1894. He attended grade school at St. Mary's, and made his classical studies at St. Joseph's College, Collegeville. He then went to Cincinnati to pursue his further studies for the priesthood. He was ordained by Bishop Alerding in the year 1922. His first appointment was as assistant at St. Patrick's, Kokomo, until January, 1926, when he was appointed to St. Mary's Church, Michigan City and Chaplain of St. Anthony's Hospital and the Indiana State Prison. In April, 1929, Father Ehrman was given the pastorate at Kendallville where he remained until July 8, 1939, when he was transferred to New Haven. Father Vichuras' sketch appears under "Clergy Who Teach In High Schools."

LIGONIER — ALBION — WAWASEE

Ligonier

1860

Father Henry Shaeffer, pastor of the Avilla parish, erected the small church at Ligonier in 1860. Ligonier had a resident pastor for only two years. The small residence erected by Father Lauer, its first pastor, in 1897, and used by Father Noll until 1899, was later sold because the parish, constituted almost entirely of farmers, was steadily declining. Prior to Father Lauer's time, Ligonier was attended first from Avilla, then from Elkhart, then from Goshen, and finally from Kendallville until the Oblate Fathers were located there in 1935. The Oblate Fathers purchased a residence on a large piece of well-located property and provided a new church for the small parish. Missionary Catechists visit Ligonier each week to instruct the children.

Albion

1875

In the year 1875, the Rev. Dominic Duehmig, of Avilla, erected a small church at this place and dedicated it to the Sacred Heart. Albion was a mission of Avilla until the year 1900, when it was transferred first to Ege, then to Auburn, and finally to Kendallville.

There were never more than one dozen Catholic families here and because it was inconvenient for a priest to attend it on Sunday the little church was abandoned and later sold. When the Oblate Fathers located at Ligonier, services were reopened at Albion in a room above the Post Office. A beautiful new church was dedicated here on April 20, 1941. It is situated in the heart of town and bears the name "Blessed Sacrament." A fund equal to one-half the cost of the new structure was raised in advance. Missionary Catechists instruct the Albion children.

Wawasee

1925

There are few Catholics located in and around Lake Wawasee, although during the summer a large number of Catholics, who have summer cottages there, are provided with Mass.

In the year 1926 William H. Noll, of Fort Wayne, at his own expense, erected a beautiful mission-type church on the shore of the lake where two or three Masses are celebrated every Sunday and on the first Fridays during summer.

A priest from Notre Dame had charge of the Wawasee church until the mission was assigned to the Oblate Fathers resident at Ligonier in 1935.

COLUMBIA CITY—PIERCETON

Columbia City

St. Paul of the Cross

1860

It is of record that the Catholics at Columbia City were provided with pastoral attention back in 1856.

Father Faller, of Fort Wayne, visited them. Beginning in 1857 Columbia City was attended as a mission from SS. Peter and Paul church, Huntington.

The first church was erected by the Rev. Henry Schaeffer in 1860. At the same time he erected a residence for the priest and a one story frame school.

In 1867 a new church site was purchased and a better church erected, dedicated by Bishop Luers in October of that year. In 1868 Father Schaeffer built a new rectory. Father Schaeffer was succeeded in 1870 by the Rev. Joseph Rademacher, and he by the Rev. M. Zumbuelte. Then Fathers Franzen and Henry A. Hellhake had charge in turn from 1875 to 1886. Father Hellhake brought the Sisters of St. Agnes to take charge of the school which hitherto had been taught by lay teachers.

The Rev. A. M. Ellering became pastor in 1886, and remained pastor until 1909, when he was transferred to St. Mary's, Michigan City. Father Ellering erected a school at Columbia City, which was discontinued some years later.

Father Ellering's successors at Columbia City were the Rev. John F. Kohl for eight years; Joachim Ryder for four years; Jesse Lothamer, who purchased a new rectory and remodelled it, for thirteen years; W. J. Atwater, for two years; F. J. Quinn, for three years.

The pastors of Columbia City had, for many years, attended Warsaw as a mission, which, in keeping with Bishop Noll's policy to have a resident priest in every county seat, was given a pastor of its own in the year 1935.

The present pastor at Columbia City, appointed July 4, 1940, is the Rev. Clement Ewald, who was born at South Bend, Dec. 21, 1906. He prepared for the priesthood at Orchard Lake, Mich., and Mount St. Mary's Seminary; was ordained on May 30, 1931, by Bishop Noll. He was assistant at St. Jude's Fort Wayne, St. Mary's, Lafayette, and St. Matthew's, South Bend before receiving his first pastorate here, on July 4, 1940.

Pierceton

St. Francis' Church

1864

Pierceton was originally attended from LaPorte and it was by the Rev. Francis Lawler that the first church was erected in 1864. Later it was attended in succession by pastors from Columbia City until the Rev. F. C. Wieckmann, who erected the church at Warsaw, became resident pastor there.

Beginning with 1885 Pierceton was transferred to Arcola as a mission, and was attended respectively by the many pastors who succeeded the Rev. J. H. Werdein. After Warsaw was given a resident priest in 1935, Pierceton was again attached to Columbia City.

Ege

Immaculate Conception Church

1863

This settlement bore the name Girardot for some years after the man who donated two acres of land for a church and cemetery. The name was changed to Ege in honor of a pastor bearing that name who served there from 1878 to 1897.

The original church was built by the Rev. Vincent Schaefer, who attended Girardot as a mission.

Ege was thereafter attended by the Avilla priests in the following succession: Rev. Francis Deipenbrock, Rev. John Wemhoff, Rev. A. B. Oechtering, and Rev. Dominic Duehmig.

Father Duehmig in the year 1887 purchased four acres of ground somewhat removed from the cemetery, and built a new church. The old church was moved to the same property and used for a time as a school, teachers' residence and priest's house. The Sisters of St. Francis of the Sacred Heart had charge of this school.

The first resident pastor of Ege was the Rev. William Geers in 1876. His immediate successor was the Rev. Peter Franzen, who was in charge during 1877 and 1878.

Then came the Rev. F. X. Ege. The old school burn-

ed down during Father Ege's time and he erected a two story brick building for school and convent purposes. Father Ege also erected the present spacious brick rectory. A few years ago the Sisters withdrew from the school.

Father Ege was succeeded in 1897 by the Rev. Francis P. Faust, who made a number of improvements, during his pastorate terminating in 1909. Father Faust was succeeded, in turn, by the Rev. F. King; Rev. Nicholas Allgeier; Rev. Raphael Donnelly, who built the present church in the year 1923; Rev. Peter Schmidt; Rev. Anthony Nadolny, Rev. Joseph Suelzer and Rev. Louis Michalski, the present pastor, who, besides making several improvements and repairs has liquidated most of the debt he inherited.

The Rev. Louis W. Michalski was born at Buffalo, N. Y. He pursued his ecclesiastical studies at Orchard Lake, Mich., was ordained May 26, 1923, by Bishop Alerding. He served as assistant at St. Stanislaus, East Chicago, until he was made pastor at Ege on July 6, 1933.

ARCOLA

St. Patrick's Church

1866

The Rev. Julian Benoit visited the early settlers around Arcola back in 1845 and held services in the home of Victor Munier. The people were later attended by the Rev. Dr. Madden at intervals for one year, when the Rev. Henry Schaefer, of Columbia City, attended the people and erected a little church.

The first resident priest was Rev. Theodore Van der Poel who was in charge for five years, and was succeeded by the Rev. H. T. Wilken, who remained eight years. His successors in turn, were the Rev. Bartholomew Hartmann, who built the first school, which is now in charge of the Sisters of the Poor Handmaids of Jesus Christ; the Rev. James Twigg the Rev. J. A. Werdein, the Rev. William J. Quinlan, the Rev. William Conrad Miller, the Rev. Robert Pratt, the builder of the present church and

convent; the Rev. S. M. Yenn; the Rev. Peter Schmitt; the Rev. Henry C. Kappel; the Rev. Edward J. Mungovan, who built the present rectory; the Rev. P. A. Welch; the Rev. William L. Atwater; the Rev. Jacob A. Bick, the present pastor who has made many improvements on the property and is contemplating more preparatory to the observance of a parish jubilee.

For many years the little parish at Pierceton was attended from Arcola.

The Rev. J. A. Bick was born in Hammond, Indiana. He pursued his studies for the priesthood in the Jesuit Order and was ordained for that Order. In 1929 he came to the Diocese of Fort Wayne, and after teaching in Central Catholic High School, Hammond, for several months while serving as assistant at Holy Angels' parish, Gary, he was Chaplain, in turn, at Holy Family Hospital, LaPorte; St. Catherine's Hospital, East Chicago; and Mercy Hospital, Gary. On August 2, 1935, he was appointed pastor of St. Patrick's, Arcola.

ROANOKE

St. Joseph's Church

1867

As an outpost of Fort Wayne, Roanoke was attended by a priest connected with the Cathedral and St. Mary's church, Fort Wayne, beginning with the year 1840.

The present church situated at the highest point in the town was purchased from Protestants in 1867. Roanoke had as its first pastor, Rev. William Woeste, who attended Nix Settlement as a mission from 1870 to 1880, although he occupied a rented house at Roanoke.

He was succeeded by the Rev. Cosmas Seeberger, C. PP. S. In 1881 the Rev. W. Conrad Miller was appointed resident pastor at Roanoke and lived in the basement of the church for nine months, when he moved to Nix Settlement and attended Roanoke as a mission from that point. Roanoke remained a mission until 1924, when Rev. P. J. Roederer built a neat brick rectory and made that his resident place, continuing, however, to at-

tend Nix Settlement. After Father Roederer's transfer to Hobart in August, 1925, the Rev. Michael Chapman, who was editor of the *Acolyte*, published by *Our Sunday Visitor*, was appointed resident pastor of Roanoke but was relieved of Nix Settlement as a mission. The same arrangement continued under his successor, the Rev. Aquinas Knoff, who receives part of his remuneration from *Our Sunday Visitor* as editor of the *Acolyte*.

The Rev. Aquinas Knoff was born in Chicago, Sept. 11, 1896. He prepared for the holy priesthood at Cathedral College and Quigley Preparatory Seminary at that place, and then at Kenrick Seminary, St. Louis and Mt. St. Mary's, Emmitsburg, Md. He was ordained for the diocese of Duluth, Minn., on April 17, 1921 by Bishop McNicholas. He served as assistant at the Cathedral, Duluth for four years, when he was released for service in the diocese of Fort Wayne, in March 1926.

KENDALLVILLE

Immaculate Conception Church

1867

Like other towns the few Catholics at Kendallville were first served infrequently from Fort Wayne. Some of them, under severe hardships, attended the Avilla church.

After the cornerstone was laid for a new church on other property, the Rev. A. B. Oechtering, of Avilla, purchased a Baptist church for \$2,200.00 for the use of Catholics and moved it to its present site. Until the year 1897, Kendallville was a mission from Avilla; in that year the Rev. George Lauer, ordained in 1896, was made the first resident pastor of Ligonier and given Kendallville as a mission. Father Lauer was succeeded in 1899 by Rev. John F. Noll, who, after living at Ligonier one year, moved to Kendallville where there were more Catholics. He lived in a rented house there. The Rev. John Keller succeeded Father Noll on June 8, 1902, and erected the present rectory.

Father Keller was succeeded by the Rev. John Ober-

holz, in the year 1910, and he, in turn, was replaced by the Rev. George Moorman in October, 1911. From January, 1914, to July, 1924, the Rev. Robert J. Halpin was pastor of the Immaculate Conception congregation, and erected the present church, which was dedicated in May, 1923.

Father Halpin was succeeded by Rev. C. A. Stoll, who remained from July, 1924, to April, 1929, at which time the Rev. William J. Ehrman succeeded him.

Ligonier continued to be a mission of Kendallville until the Oblate Fathers were given charge of that place with Albion and Wawasee as missions. The two latter missions, besides Millersburg and the summer church at Rome City, had been long attended from Kendallville.

In July, 1939, Father Ehrman was transferred to St. John's, New Haven, and was succeeded by the Rev. Raymond G. Derrick, hitherto of Portland. Missionary Catechists teach the children here.

Father Derrick was born in Muncie, Indiana, on May 26, 1897; made his ecclesiastical studies at St. Lawrence College, Mount Calvary, Wisconsin, and Mount St. Mary's Seminary. He was ordained in the year 1925 by Bishop Howard, and served as assistant first at Marion, then at Muncie and then at Kokomo. His first pastorate was Portland with Dunkirk as a mission, which he left in good financial condition and added to the membership of both parishes.

In July, 1939, he was transferred as pastor to Immaculate Conception Church, Kendallville.

MONROEVILLE

St. Rose of Lima Church

1868

Although Monroeville had no resident priest prior to 1884, services were held in the homes of the parishioners from 1840 to 1868, when the people erected the first church which was attended regularly from the Cathedral, Fort Wayne.

Among those who visited this mission were the Rev. E. P. Walter, the Rev. J. H. Brammer, the Rev. J. M. Graham, the Rev. B. Hartmann. The mission was also attended by the Rev. H. T. Wilken from Arcola.

The Rev. John Grogan became Monroeville's first pastor. He was succeeded two years later by Rev. John Hoss, who served less than two years.

The frame church erected in 1869 was destroyed by fire in 1887, and in the following year the present church, which was erected by Father Hartman, replaced it.

Father Hartmann was succeeded in 1892 by the Rev. F. VonSchwedler. Following him, in 1897, the Rev. L. R. Paquet was appointed pastor, and then Father Dandurand, who served from August, 1900, to July, 1904, and was succeeded by the Rev. T. M. Conroy, who was in charge until November 6, 1907. During his pastorate a number of improvements were made.

The next pastor was the Rev. Norbert Felden, who, in July, 1922, was made pastor of Sacred Heart, Whiting, where he erected a beautiful church and where he died. He was succeeded at Monroeville by the Rev. C. W. Marr, July, 1922.

The Rev. Theodore V. Fettig is the present pastor, appointed July, 1931, who, besides reducing the indebtedness, erected a very fine rectory, purchased new property and beautified the entire square.

The Rev. Theodore V. Fettig was born in Elwood, Indiana, on April 13, 1895. He studied for the priesthood at St. Joseph's College, Collegeville, and Mount St. Mary's Seminary Cincinnati. He was ordained by Bishop Alerding on June 10, 1922. His first appointment was as assistant at the Cathedral, Fort Wayne, where he remained until February 19, 1926, when he was transferred to St. Mary's parish, Decatur. In June of the same year he was transferred as assistant to St. Luke's parish, Gary, and on July 1, 1927, was transferred to St. Monica's parish, Mishawaka. On October 3, 1929, he received his first pastorate, St. Michael's Parish, Waterloo, where he

remained until July, 1931, when he was given his present appointment.

AUBURN

Church of the Immaculate Conception

1874

The few Catholic families discovered in Auburn in 1872 were attended by the Rev. August Young. For two years he celebrated Mass in the home of E. Ashley. He erected the church in 1874, and purchased a house adjacent to the church for his residence.

In 1886 Father Young was changed to Garrett and attended Auburn as a mission until November, 1891, whereupon Auburn had resident priests once more as follows: The Rev. Rudolph Denk up to June 1892; the Rev. Francis P. Faust, from July, 1892 to November 1895; the Rev. F. J. Bocard from November, 1895 to September, 1898; the Rev. F. J. Dandurand from September, 1898, to July, 1900; the Rev. John M. Schmitz from July, 1900 to June 1910; the Rev. George Angermaier, who remodeled the first church, from June 1910 to June 1915; the Rev. M. J. Aichinger from 1915 to 1921; the Rev. F. X. Zerhuesen from 1921 to 1922; the Rev. John B. Steger from 1922 to 1923; the Rev. Joseph Abel from 1923 to 1925; the Rev. Leo A. Sheetz, who purchased a large piece of property whose rents were to assist in the support of the parish, from 1925 to 1930; the Rev. Leo J. Franz from 1930 to 1935; and the Rev. Lawrence J. Weber, the present pastor, who has now quite a flourishing parish at this place.

Rev. Lawrence Weber was born at Kendallville, Indiana, on August 28, 1897; he attended first the University of Dayton and then Mt. St. Mary Seminary. He was ordained June 14, 1924 by Bishop Alerding, and appointed assistant at St. Mary's, Michigan City, July 2, 1924 until July 7, 1933, when he was made pastor of Sacred Heart Church, Lakeville. In September, 1935 he was given his present pastorate.

BLUFFTON—MONTPELIER

Bluffton

St. Joseph's Church

1875

Bluffton, the county seat of Wells County, had no resident priest until 1920 when the Rev. Nicholas Keller was appointed pastor and remained until June 1926. Formerly it was attended first from Arcola by the Rev. H. T. Wilken from 1872 to 1876, and later on from Sheldon (Yoder). The first resident pastor of Bluffton was the Rev. N. Keller in 1915.

The Rev. John Bapst served here from April 12, 1929 to September 12, 1935, and was succeeded by the Rev. Paul Anderson, the present pastor.

Like all other communities receiving their first resident priest the Catholics of the community have grown in number and in enthusiasm for their faith.

Father Anderson was born February 12, 1897, in LaGro, Indiana. He prepared for the priesthood at St. Patrick's Seminary, Menlo Park, California, and was ordained June 22, 1909 by the late Archbishop P. W. Rordan at San Francisco. From 1909 until 1926 Father Anderson served various parishes in the Archdiocese of San Francisco. From December, 1926, until December, 1927, he did relief work at Victory Noll, Peru, Kokomo and Wabash, when he was appointed pastor pro-tem at Wabash. On July 15, 1928, Father Anderson was named assistant at Sacred Heart Church, Whiting, and from October, 1929, to February, 1930, served as assistant at Holy Angels, Gary. His first pastorate was at Sacred Heart Church, Wanatah, where he remained from February 6, 1930, until September 22, 1933, when he was appointed chaplain at St. Joseph's Hospital, Logansport. His next appointment was to the pastorate of St. Joseph's Church, Bluffton, September 12, 1935.

Montpelier

St. Margaret's Church

1864

Although Montpelier had a small frame church erected in 1864, there were never many Catholics there until the oil boom in the '90s, when the congregation grew rapidly in line with other parishes located in the oil and gas area. Father Dhe, pastor of Hartford City, erected churches simultaneously, according to the same pattern, at Montpelier and Dunkirk, in 1896. He also erected a residence next to the church in the expectation that Montpelier would be given a resident priest, which did not eventuate until many years after the rectory was built, when it was occupied for one year by Rev. Paul Welch in 1913.

Father Dhe attended Montpelier as a mission from Hartford City until his transfer to Besancon in the year 1906, at which time Father Noll was appointed to Hartford City with Montpelier as a mission. Father John Keller succeeded him, and was followed by the Rev. Lawrence Monahan.

It was only after a resident priest was placed at Bluffton that Montpelier was transferred as a mission from Hartford City to Bluffton.

It was because the church erected by Father Dhe was found to be structurally weak that arrangements were made to erect a new church in the heart of the town by the Rev. Paul Anderson. Because of the benefaction of Samuel Tait, Jr., the new church, dedicated in the spring of 1941 was named St. Margaret's Church, after his niece. The new church is certainly worthy of the present small parish, depleted by the emigration of former parishioners to other fields after the decline in the Indiana oil field. It was dedicated on June 10, 1941.

WARSAW

Sacred Heart Church

1876

From 1856 to 1874 the Catholics of Warsaw were attended from various centers—Lafayette, Plymouth,

Avilla and Columbia City. Mass was first celebrated in the house of William Dinnen. In 1874 Father Wiechmann of Wabash was given charge of Warsaw and at once purchased a piece of ground located on W. Market street for the present church, which was dedicated by Bishop Dwenger on the feast of the Sacred Heart, 1877. In the autumn of 1877, Father Wiechmann transferred his residence from Wabash, where he lived in a rented house until 1884. He was the first and only resident pastor of Warsaw, with Pierceton and Bourbon as missions, until July, 1935, when the Rev. Jesse Lothamer was assigned resident pastor.

In the interim pastors of Columbia City were in charge. Father Wiechmann left the small parish with a heavy debt which was liquidated by Father Ellering of Columbia City, who went out over the diocese to collect funds.

Father Leo Pursley succeeded Father Lothamer as resident pastor in June 1937. He has done excellent work here, and has just completed the first rectory possessed by the parish.

Father Pursley was born at Hartford City, March 12, 1902. He attended the local parish school and then enrolled at St. Joseph's College, Rensselaer and later at Mt. St. Mary's, Cincinnati. He was ordained June 11, 1927 by Bishop Noll. His first appointment was at St. Mary's, Lafayette where he had charge of the Newman Club at Purdue University; in April, 1929 he was appointed assistant at St. Lawrence's, Muncie; then at St. Patrick's, Fort Wayne in July, 1930. In January, 1932, he returned to St. Mary's, Lafayette, and remained until June 16, 1937 when he was given his present pastorate.

GARRETT

St. Joseph's Church

1876

The original church at Garrett was erected in 1876 by the Rev. August Young who attended the same from Auburn. He also erected a two story residence for the priest in 1886 at which time he moved from Auburn to

Garrett. Father Young built a school and convent in 1888. Five Sisters of the Precious Blood taught 180 pupils at the time the school was opened. In 1903 Father Young built an addition to the church and in 1905 enlarged the school, which today is taught by the Sisters of the Sacred Heart of St. Francis.

Father Young also purchased ground for a spacious cemetery. Father Young retired from active parish work in 1919 and died in January, 1925.

He was succeeded by the Rev. F. A. King, who began at once to accumulate a fund with which to build a new church. Father King died in April, 1927, leaving a treasury which materially assisted his successor, the Rev. John G. Bennett, to erect a very beautiful Romanesque church and rectory. With the erection of the new church the name was changed from Ss. Peter and Paul to St. Joseph.

This was Father Bennett's first pastorate after serving as assistant at St. Patrick's Church, Fort Wayne, for twelve years.

In addition to the excellent pastoral care he provides Father Bennett has been serving as Defensor Vinculi in the Diocesan Matrimonial Court, which entails a vast amount of work and correspondence. He was appointed Dean of the Fort Wayne District following the death of Monsignor Thiele in the spring of 1941.

The Rev. John G. Bennett was born at Dunnington, Ind., on Jan. 20, 1891; attended the local parish school and then enrolled at St. Joseph College; thence he went to St. Meinrad's seminary. He was ordained on June 27, 1914 by Bishop Alerding, and was sent to assist Father Delaney, of St. Patrick's, Fort Wayne. He served there nearly thirteen years before being given his present pastorate.

SUMMIT (WATERLOO)

St. Michael's Church

1880

A large colony of Germans settled midway between Waterloo and Angola prior to 1880, and were soon pro-

vided with a priest in the person of the Rev. August Young, who visited them from Garrett, and who erected the first church, dedicated in 1881, on property donated by John Schaudel.

Father Peter Franzen had charge from January, 1882, to May, 1882, when he died as a young priest. Father Young again took care of Summit as a mission until July, 1884, when the Rev. Maximilian Benzinger was placed in charge as a resident priest, and lived during that time on the meager salary of \$300.00 a year. In the year 1885 Father Benzinger built a pastoral residence which was destroyed by fire only a few years ago.

He was succeeded by Rev. Herman Juraschek, who served until May, 1899. The Rev. Peter Schmitt was there a few months, after which Summit was assigned to Auburn as a mission attended in turn by Rev. John Schmitz, the Rev. George Angermaier, the Rev. Michael Aichinger, the Rev. Frances Zerhuesen. Later a resident priest was again placed at Summit in the person of Rev. Charles Scholl who completed the beautiful church begun by the Rev. Michael Aichinger. Father Scholl opened up a summer mission at Angola to provide Mass for people who patronized the many lakes in that region.

Father Scholl was succeeded in February, 1926, by the Rev. Otto Peters, who remained until October, 1929, when the Rev. Theodore Fettig was appointed pastor. Rev. Gustave Hottenroth was pastor from June 26, 1931 to July 7, 1936, when he was forced to retire from active parish work because of an injury sustained in an automobile accident. Father Hottenroth was succeeded by the Rev. Leon Pisula, who built a new rectory in keeping with the elegant church.

The small parish of Summit has furnished many priests to the Diocese of Fort Wayne.

Father Leon Pisula was born at Everson, Pa., on Jan. 31, 1900. He made his ecclesiastical studies at St. John Kanty College, Erie, and at Orchard Lake, Mich. He was ordained June 14, 1925 by Bishop Plagens, of Detroit. Father Pisula served as assistant at St. Vin-

cent's, Elkhart, and at St. Adalbert's, South Bend, before he was assigned to the Summit parish as pastor on July 2, 1936.

ROME CITY

St. Peter's Church

1891

In the year 1891, the Rev. Dominic Duehmig, pastor of Avilla, collected funds from cottagers who had summer residences at Sylvan Lake for the erection of a mission church at Rome City. The church he built was a miniature of St. Peter's in Rome.

In the year 1899, when Father Noll became the first resident pastor of Kendallville, Rome City was assigned to him as a mission.

In the meantime Dr. Geiermann, who had studied the Kneipp method of water treatment at Woerishofen, Germany, purchased eighty acres of ground, on which was located a fish hatchery, and erected a Sanitarium. The large Geiermann family, besides patients at the Sanitarium, necessitated regular weekly visits from the pastor at Kendallville throughout the year, although the Rome City church was used during the summer season only. After a couple of years Dr. Geiermann sold his property to the Sisters of the Precious Blood, whereupon a resident chaplain was assigned to the Sanitarium, and the church at Rome City became a summer mission only.

The church was soon abandoned in favor of the more spacious chapel in Kneipp Sanitarium.

There were never many Catholics at Rome City and Wolcottville, a short distance to the north, but they now, together with the lake people, have the benefit of several Masses on Sunday at the Sanitarium, now known as Kneipp Springs. The present Chaplain, Father Condon, C.P.P.S., serves the all year round resident Catholics in a pastoral way.

ANGOLA—LAGRANGE—LONG LAKE

Angola

St. Anthony's Parish

1924

There were very few resident Catholics in and around Angola, county seat of Steuben County, but the Rev. Charles Scholl, pastor of St. Michael's Church, Summit, purchased a large brick residence occupying the center of a block within the town and converted it into a church in 1926.

In the year 1930 Bishop Noll allowed the Black Franciscans to open a Novitiate at Angola and assigned to them the care of the few resident Catholics, the lake people, and the Catholic students at Tri-State College. The number of resident Catholics has greatly increased since they have had a resident priest, and a new church has just been completed at Angola to relieve the congestion in the wholly inadequate space provided in the improvised church. It was dedicated on July 6, 1941.

The Conventual Franciscans were given charge of the little church at Angola the time that the Bishop authorized them to establish a Novitiate for their order in July, 1931. The first pastor was the Rev. Clement Orth, O.M.C., who served from 1931 until 1936. He was succeeded by the Rev. Andrew Maas, O.M.C., who remained until July, 1939. The present pastor is the Rev. Ignatius Hanley, O.M.C., who, in the summer of 1940, began preparations for the erection of a new church adjoining the Novitiate property.

LaGrange

St. Joseph's Parish

1936

LaGrange, also a county seat, never had a church until the year 1936. In fact there was no Catholic church in the entire county, but the fathers of two families in particular, who had a large number of children, requested that they be permitted to collect funds for the erec-

tion of a church to be attended every Sunday by one of the Black Franciscans from Angola.

Under the direction of Henry Bir, who conducts a hotel at LaGrange, property was purchased for a church site on which stood a residence which might later be available for a resident priest. A new church dedicated to St. Joseph was erected, which is much appreciated by the few resident families, and by the people who visit surrounding lakes during the summer.

Long Lake

St. Mary of the Lake

1937

In the year 1937, the Rev. William Ehrman, of Kendallville, observing that a number of people who have cottages at Long Lake were attending Mass at his place every Sunday at great inconvenience urged them to rent a cottage located in the heart of their community so that a priest might say Mass in their midst. Arrangements were accordingly made for the attendance at Long Lake by one of the Franciscan Fathers at Angola. It is a summer mission only, but well patronized.

Fort Wayne Deanery Priests Not Engaged In Parish Work

The Rev. Patrick M. Butler was born at Drayton, Cosham, Hants, England, on December 11, 1890. He pursued his studies for the priesthood at Rockwell College N. U. of Ireland, and then at the Grand Scholasticate des Peres du St. Esprit, Chevilly, Paris, France, and was ordained in France by Bishop Adam on October 28, 1916.

Father Butler taught in an institution of his Order on the Island of Trinidad before coming to the United States where he had relatives in the city of Fort Wayne. He was given the assignment of chaplain at St. Joseph's Hospital in January, 1930, and is still in charge.

The Rev. George A. Hasser is chaplain to the Sisters who conduct the Sacred Heart Hospital, Garrett.

Father Hasser was born at Earl Park on December 16, 1885. After finishing the elementary school at his birthplace he went to St. Joseph College, Collegeville, and then to St. Meinrad Seminary, and was ordained on June 18, 1915, by Bishop Alerding.

His first appointment was that of assistant at St. Mary's Church, Fort Wayne, on July 7, 1915, and was promoted to the pastorate after Monsignor Oechtering retired in the spring of 1927. Because of a throat infection Father Hasser asked to be relieved of his parish. The request was granted on July 25, 1935 and thereupon he was given his present chaplaincy.

The Rev. Joseph Utas has been Chaplain at Sacred Heart Home for the Aged at Avilla since July, 1940. Father Utas was ordained for the Diocese of Detroit, but was loaned to the Diocese of Fort Wayne in 1934, where he served as assistant at St. Hedwig's, Gary, at St. Joseph's, Dyer, at St. Bernard's, Wabash, prior to his appointment as chaplain at the Home for the Aged.

The Rev. Francis P. Faust is chaplain to the Missionary Catechists at Victory-Noll, Huntington.

He was born in Fort Wayne on February 19, 1868. He prepared for the holy priesthood at St. Lawrence College, Mount Calvary, and at Mount St. Mary's Seminary, and was ordained June 22, 1892, by Archbishop Elder. For the first six months after his ordination Father Faust had charge of Auburn, with Albion as a mission. Thereupon he was made assistant at SS. Peter and Paul, Huntington, where he served from December, 1895, to November, 1897. He was pastor of Ege from November, 1897, until July, 1909, when he was appointed pastor of St. Mary's, Alexandria, where he remained until July, 1924. From that date until February, 1926, he was pastor of St. Joseph's, Logansport. He held the pastorate of St. John's, New Haven, from February 1926, until July, 1939 when he was given the chaplaincy at Victory-Noll.

Logansport Deanery

Very Rev. Msgr. Michael Aichinger, Dean

In reporting the missionary activities of pioneer priests in the present Fort Wayne Deanery, we noted that LaGro was a center from which many places in or near the Wabash River were attended long before northern Indiana had a Bishop of its own. Settlements sprang up all along the Wabash from Huntington to the Illinois State line.

Logansport derived its name from a Shawnee Indian by the name of Logan. Back as far as the year 1838 small craft moved from Lake Erie through the Maumee and Erie Canal to Logansport. It is recorded that fifty years prior to this, namely in the year 1778, LaSalle settled on the site that is now Logansport.

Father Dufrane, who prepared a very comprehensive history of the Logansport area on the occasion of the observance of the centenary of St. Vincent de Paul church, quotes from a book published by the Rev. Wm. McNamara to the effect that the Pottawatomi Chief, Pokegan, back in 1830, begged a certain Father Richard who visited this area from Detroit to send his tribe a Catholic priest. He wrote: "Father, Father, I come again to beseech you to give us a Black Robe who will make known the word of God. We are ready to leave whiskey and all savage customs; you do not send us any Black Robes yet; you have often promised us one. What then? Will it always be necessary to live and to die in our ignorance? If you do not have mercy on us men, have pity at least on our little children, who are going to live as we have lived, in ignorance and in vice; you leave us with our eyes closed and our ears shut; you abandon us to our ignorance while we ardently desire to be instructed in religion."

This touching letter brought Father Badin, protopriest of the United States, to make occasional visits to Logansport; and in a letter dated September 22, 1834,

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and the year after, in 1836, Logansport received its first
resident pastor in the person of Father Francois.

On September 9, 1838 the first church, located on
Duret St., was dedicated by the Bishop of Vincennes.

From 1840 until 1844 Father Augustus Martin had
charge of the Catholics of Logansport, Peru and Lafay-
ette.

In the Logansport Deanery are situated the Mother-
house of the Sisters of St. Joseph, Tipton, the Good
Samaritan and St. Joseph Memorial Hospitals, Kokomo,
and St. Joseph Hospital, Logansport.

The Logansport Deanery is comprised of the fol-
lowing parishes:

Logansport—St. Bridget's, St. Joseph's, St. Vincent
de Paul; Delphi—St. Joseph's; Peru—St. Charles; Koko-

mo—St. Joan of Arc, St. Patrick's; Kewanna—St. Anne's; Lucerne—St. Elizabeth; Knox—St. Thomas, Hamlet; Monterey—St. Anne's; Reynolds—St. Joseph's; Winamac—St. Peter's; Star City—St. Joseph's; Wabash—St. Bernard's; LaGro—St. Patrick's—Rochester, St. Joseph's.

There are mission churches in this District at Lucerne, Hamlet, Francisville and Medaryville.

LOGANSPORT

St. Vincent de Paul Church

1838

What we have written about the early ecclesiastical history of Logansport is applicable to St. Vincent de Paul church, the first parish in existence between LaGro and the western boundary line of the diocese. In the year 1860 lots were procured, fronting on Spencer Street for the erection of St. Vincent de Paul church, which was completed and dedicated in 1863 under the pastorate of the Rev. George A. Hamilton. It replaced the original church erected in 1838, which still stands, but is not used for church purposes. The dedication of the second church was a solemn affair attended by Bishop Luers, the Bishop of Vincennes and the Bishop of Louisville.

St. Vincent de Paul parish had a school as far back as 1845; it later had two schools—one conducted as an Academy by the Sisters of Holy Cross from the year 1865, and the other, located on the church property, erected in 1868. Only recently the second Academy property was sold. It had operated since 1871. The Sisters who taught both schools resided on the Academy property until 1936 when a house was purchased for their use by Father Dufrane close to the grade school.

The parochial residence was built by Father Walters in 1879.

Father Campion built an addition to the church in 1888; Father Crosson, his successor, made many improvements. Other pastors of St. Vincent de Paul church have been the Rev. Francis Lawler from July 1871 to



Diocesan Priests of the Logansport Deanery

May 1878; Rev. James Durham from January, 1926 to September 1934 who, because of ill health, was forced to retire from parish work and is now living in the mild climate of San Diego, Cal. Father Durham did much during his pastorate. The Rev. L. J. Dufrane was pastor from 1934 to June 1939 and made many improvements preparatory to the centenary celebration of St. Vincent's which was solemnly commemorated in 1938 with the parish completely free of debt.

The present pastor, the Rev. John Schall was appointed pastor in June 1939. He has renovated the rectory, after strengthening both church and rectory which had been weakened by termites. Father Schall is assisted by the Rev. Thomas Depa.

Father Schall was born at Fowler, March 14, 1895; attended the parish school in Fowler; studied at St. Joseph College, Collegeville, then Mt. St. Mary's, Cincinnati. He was ordained May 21, 1921, by the Most Rev. Herman Joseph Alerding. Father Schall's first appointment was as assistant at St. Patrick church, Kokomo, whence he was transferred to Monterey and Rochester. He did excellent work at Monterey and built and nearly paid for the church at Rochester. He was transferred to Logansport in June, 1939.

The Rev. Thomas Depa was born at Hammond, June 20, 1912; attended St. Mary's school, Hammond; St. Mary's Seminary, Kentucky, and Orchard Lake, Michigan; then St. Meinrad's Seminary. He was ordained by the Most Rev. John F. Noll, June 3, 1939, and in July 1939 received his present appointment.

St. Joseph Church

1869

St. Vincent de Paul parish was divided in 1869, when the German speaking group erected the first St. Joseph church under the Reverend Jacob Mayer in 1869. In 1872 the Rev. Henry Koehne was appointed pastor and served until 1907. After liquidating the debt on the original church, he built the present church which was completed and dedicated in 1887. Both Bishop Dwenger

and Bishop Rademacher, of Nashville, were present. From the year 1872 to 1892 the Cullen House was used as a school. But Father Koehne erected a new school in 1892, and in 1897 engaged the School Sisters of Notre Dame to teach in the parish. Prior to that lay teachers had been employed. In 1904 Father Koehne purchased a house west of the church for a rectory.

The parish was served temporarily by the Rev. Bernard Wiedau, the Rev. Joseph Von Schwedler and the Rev. Jos. Meili. Father Koehne was succeeded, in 1907, by the Rev. Jos. Kroeger who erected the present rectory. He was pastor until May 1921 when he was succeeded by the Rev. George Moorman, who served until June 1924. Father Moorman gathered funds for a convent for the Sisters. Father Francis Faust had charge from August, 1924 to Feb. 1926; Rev. Michael Aichinger has been pastor since Feb. 1926. Father Aichinger built the large convent for the Sisters and has made other improvements. In the fall of 1927 the Very Rev. M. J. Aichinger was elevated to the rank of Papal Chamberlain with the title of Monsignor. Msgr. Aichinger, now Dean of the Logansport District, is assisted by the Rev. Ambrose Switzer.

Monsignor Michael Aichinger was born in Volling, Bavaria, Germany, on February 20, 1892. He made his ecclesiastical studies at St. Lawrence College, Mt. Calvary, and at St. Francis Seminary. He was ordained June 13, 1908, by the Rt. Rev. H. J. Alerding. His first appointment was assistant at St. Peter's church, Fort Wayne, where he remained until 1913. During part of 1914 and 1915 he was acting pastor at St. Paul's church, Fort Wayne and St. Mary's church, Crown Point. He was pastor of Auburn from 1915-1921; then pastor at St. John church, New Haven from 1921-1926, when he was transferred in March of that year to St. Joseph church, Logansport, as pastor.

The Rev. Ambrose Switzer, assistant, was born at Michigan City, February 18, 1912; he attended St. Stanislaus parish school; St. Mary's College, Kentucky, St. Mary's Seminary, Orchard Lake, Michigan, and St. Meinrad's and was ordained by Bishop Noll on May 22,

1937. He was appointed assistant at St. Joseph, Logansport, June 11, 1937.

St. Bridget Church

1875

The property for St. Bridget's church, school and rectory, was purchased by Bishop Dwenger in July, 1873. The parish had only 45 families to begin with, but they lived a considerable distance from St. Vincent de Paul church and many, not understanding the German language, preferred not to attend St. Joseph's. The first pastor was Rev. Bernard Kroeger, who erected a combination church, school and convent in 1875. The Sisters of St. Joseph, Tipton, had charge of the school, but at present the Sisters of St. Francis, Lafayette, are the teachers.

For some years, beginning with 1899 Father Kroeger, because of ill health, had assistants in the person of the Rev. John F. Noll, the Rev. Henry C. Kappel, the Rev. M. J. Ford, and the Rev. J. F. Connelly and the Rev. J. F. Kohl. After Father Kroeger's death in July 1907, the Rev. Peter J. Quinn served as pastor until June, 1925. He was succeeded, for six months, by the Rev. James Durham who was transferred to St. Vincent's, the same city. The Rev. Nicholas A. Keller was appointed pastor on Jan. 29, 1926. Father Quinn built the present beautiful church which, together, with all the other property is entirely free from debt. Owing to the removal of the Pennsylvania shops from Logansport, St. Bridget's parish has declined rather than grown during the past few years.

The Rev. Nicholas A. Keller was born in Wilkes-Barre, Pa., on August 28, 1884. After attending parochial school in his own city, he went to St. Joseph college, Rensselaer, his brother John (now deceased) having been received into the Diocese by Bishop Rademacher; from St. Joseph's he went to Mt. St. Mary's, Cincinnati, and was ordained June 21, 1912, by Bishop Alerding. His first appointment was assistant at St. Patrick's, Fort Wayne from July 6, 1912 to June 18, 1920 when he be-

came pastor of Bluffton and Montpelier until Jan. 29, 1926 when he received his present pastorate.

LAGRO

St. Patrick's Church

1838

As indicated elsewhere the parish at LaGro is one of the oldest in the Diocese. It became a center like Fort Wayne and South Bend for the preaching of the Gospel over a vast area. It was visited in 1833 by Father Badin, and later out of Fort Wayne by Father Benoit. The original church, erected in 1838, is still standing on the church property and is used as a hall. The Rev. Patrick McDermott was pastor from May 1846 to August 1847, and was succeeded by the Rev. M. C. Flannigan who remained one year. The Rev. John Ryan was located at LaGro from 1848 until 1865 and built an addition to the small church. Huntington, Wabash, Warsaw and Piercetown were his missions. In 1866 the Rev. Bernard Kroeger was appointed pastor and purchased a residence for a small rectory. From September, 1866 until August, 1868 the Rev. George Steiner was pastor and opened a school which was taught by a lay teacher. From August, 1868 until October 1873 the Rev. M. E. Campion was pastor and built the present church in 1870. The cornerstone was laid December 1870 although it was not dedicated until St. Patrick's Day, 1873. The parish now numbering 30 families, then had 300.

The Rev. John Grogan was in charge from October 1873 to March 1882 and made a number of improvements. The Rev. M. F. Kelly, was in charge from 1882 until 1884, and was succeeded by the Rev. P. H. Roche from 1884 until 1888. Father Roche was succeeded by the Rev. A. H. Kroeger, who reopened the closed school and built a church at Andrews which has since been abandoned. The Rev. Jeremiah Quinlan was in charge from June, 1890, until July, 1891 and he was succeeded by the Rev. Julius Becks from August, 1891 to August, 1894. Then the Rev. P. M. Kelly was pastor for one year followed by the Rev. Michael Hanly, who served two

years. In 1898 the Rev. Peter J. Quinn was appointed pastor who erected the present rectory. He was succeeded in 1907 by the Rev. Wm. D. Sullivan, and he, in June 1910 by the Rev. Jos. Mutch who was relieved in favor of a chaplaincy in 1921. For six months the Rev. F. Ege had charge; from June, 1922 to 1927 the Rev. Charles Fisher was pastor and he was succeeded by the Rev. Wm. Atwater who served from June, 1927 until June 1934. The Rev. W. P. Mannion has been in charge since June, 1934.

Father Wilfrid P. Mannion was born in Kokomo, June 3, 1902. He attended St. Patrick's school, then went to St. Francis Preparatory and Major Seminary; he was ordained June 2, 1928 by Bishop Noll. He was appointed assistant at St. Mary's, Michigan City June 22, 1928, and on Jan. 4, 1934, was given the pastorate at St. Patrick's, LaGro.

PERU

St. Charles Borromeo

1838

We have already indicated that Father Badin and other pioneer missionaries visited the Wabash Valley as early as 1834. Father Badin made several visits to Peru between 1824 and 1837, as did the Rev. John Corcoran who died there. Following him the Rev. Matthew Ruff visited this place, then from the year 1837 to 1842 the Rev. M. J. Clark served as pastor. According to the records the Rev. Maurice de St. Palais attended Peru from Logansport from 1842 until 1845. In 1845 the Rev. Francis Fischer had charge, and was succeeded by the Rev. Patrick McDermott from the year 1850 until 1852. The Rev. Anthony Carius attended Peru from 1852 to 1857; the Rev. Charles Zucker, from 1857 until 1860. These priests attended this place from Logansport.

A frame church was erected at Peru in 1838, but it received its first resident pastor in the person of the Rev. B. J. Force in April, 1860, who built a rectory for the priest in 1861, to which Father Meissner built an addition in 1890. He was succeeded in 1864 by the Rev. Bernard Kroeger, who built the present brick church

which was dedicated by Bishop Luers on December 8, 1867. In 1871 Father Meissner succeeded Father Kroeger and completed the steeple in 1888. Father Meissner remained until 1902, during which time he made many improvements on the property. The Rev. John H. Guending was his successor. Owing to illness Father Guending retired in 1922 and was succeeded by the Rev. J. H. Schmitz, who built the present parish school. Father Schmitz died in the year 1933 and was succeeded by the Rev. Paul A. Welsh, who is the present pastor. Fr. Welsh has placed the church property in excellent condition, and has furnished a new convent for the Sisters. He is assisted by Rev. M. J. Kelner.

The Peru parish had a school taught by the priests as far back as 1840. Lay teachers continued to conduct a school until 1885, when Father Kroeger brought the Ursuline nuns to take charge of the school. They were succeeded in 1871 by the Sisters of Providence, who still have charge.

The Rev. Paul A. Welsh was born in Fort Wayne, March 9, 1881. After attending St. Patrick's parish school, he went to St. Joseph College, Rensselaer, then to St. Bernard Seminary at Rochester. He was ordained on June 13, 1908 by Bishop Alerding. His first appointment was assistant at St. Mary's church, Anderson, from July 3, 1908 until January 11, 1911 when he was transferred to St. Patrick's church, Fort Wayne where he served only six months. He was then made first resident pastor of Montpelier with Bluffton as a mission from July 6, 1912 until October 30, 1914. He was appointed pastor of St. Patrick's church, Arcola, with Pierceton as a mission on October 30, 1914 and remained until January, 1933, when he was appointed pastor of St. Charles Borromeo.

The Rev. Michael J. Kelner, assistant, was born October 24, 1904 at Ironwood, Michigan; he went from the elementary school to St. Procopius College and thence to St. Francis and Mt. St. Mary Seminaries. He was ordained June 10, 1933 by Bishop Noll and assigned as

assistant at St. Joseph church, Mishawaka June 10, 1933. He was appointed assistant at St. Charles church June 16, 1937.

STAR CITY (PULASKI)

St. Joseph's Church

1852

This parish serves the settlements commonly called Pulaski and Indian Creek. The first Catholics were Germans arriving about the year 1840, and seem to have been visited from Fort Wayne by Fathers Carius and Fallar at intervals until the year 1851.

In the year 1852 the first church, first named St. Ann's and later St. Francis of Assisi, was erected; it was a small frame building. A large frame structure was erected in 1870. The first church in Indian Creek settlement was erected in 1855, and enlarged in 1858. In 1866 a new frame church was built about two miles south of Pulaski.

The Rev. F. X. Nigsch was sent as the first pastor to Pulaski in 1858, with Indian Creek, Winamac, Monterey as missions. In the summer of 1873 Bishop Dwenger placed the Fathers of the Most Precious Blood in charge of the churches at Pulaski and Indian Creek. Father Reichert, C. PP. S., who resided at Fort Wayne was the first priest of that congregation to serve these places.

In 1884 Bishop Rademacher decided that it would be best for both parishes to be united and purchased property at Pulaski on which were erected a chapel and the present priest's house.

School was once taught in Indian Creek but was discontinued in 1890 because of lack of support.

There were frequent changes of pastors from that time. Father Ehrhard Fritz, C. PP. S. built the present church in 1899, which was enlarged in 1919, by Father Lokmiller, C. PP. S. The present rectory was erected by Father Sliemers, C. PP. S., in 1894.

The present pastor is Father Vitus Schuette, C. PP. S., who was assigned to the place in October, 1939.

MONTEREY

St. Ann's Church

1855

The Rev. F. A. Carius was the first priest to visit Monterey. He visited the place once in three months, celebrating Mass in the houses of Martin Keller and others, from the year 1852 to 1855. In the latter year the Rev. F. X. Nigsch, residing at Winamac, built a little frame church, about two and one-half miles northwest of Monterey on the banks of the Tippecanoe river, on ground that had been secured in November, 1851.

Father Nigsch continued to visit Monterey (Buena Vista) until 1863, when, for four years, it was attached to Plymouth. From 1867 to 1872 St. Ann's was visited by the pastors from Winamac and Plymouth. From 1873 to 1888 ten different Fathers of the Congregation of the Most Precious Blood had care of Monterey. The Rev. George Fleisch, C. PP. S., who came in September 1880, was the first resident pastor and remained for five years. He bought the present church site and erected a brick church in 1884. In January Father Fleisch was succeeded by the Rev. Erhard Fritz, C. PP. S., the last Father of the Congregation of the Most Precious Blood to shepherd Monterey.

The Rev. Charles Thiele, newly ordained, was appointed pastor of St. Ann's church in July 1888, and remained until August 1898. The priest's house was built in 1889. In 1895 a combination brick school, convent and hall were erected on property donated by Rev. B. A. Follmar. The Sisters of St. Agnes were installed as teachers.

The Rev. Gregory A. Zern succeeded Father Thiele, and during his pastorate three acres of ground were bought a little west of town for cemetery purposes.

The Rev. F. Joseph Bilstein succeeded Father Zern in 1899, and paid the indebtedness he inherited. He remained until 1913, and attended Kouts as a mission. He was succeeded by the Rev. Bruno Soengen who retired in 1929 and moved to Mainz, Germany, where he died in

1937. Kouts became an independent parish, and Rochester was attached to Monterey. In April 12, 1929 the Rev. J. P. Schall was appointed pastor. Father Schall erected a beautiful church in the heart of Rochester. He also renovated all the Monterey properties at considerable cost without incurring any indebtedness. In June, 1939, the Rev. Thomas P. Daley was placed in charge of Monterey and Rochester.

Father Daley was born at Logansport on December 17, 1904; attended St. Vincent's parish school and then went to St. Joseph's College and Mt. St. Mary's Seminary, Cincinnati. He was ordained on March 16, 1929 by Bishop Noll. He served as assistant at the Cathedral and Holy Angels, Gary. In 1934 he was appointed pastor of St. Monica Church (colored), Gary, and on July 8, 1939, was given the pastorate of Monterey.

ROCHESTER

St. Joseph's Church

1869

Father Bernard Kroeger of Peru visited Rochester and celebrated Mass for several years. He purchased lots just west of town and erected a frame church which was in use until 1930 when Father Schall replaced it with a very beautiful edifice on property purchased on a conspicuous corner of the main residential street. Rochester had been attached to Monterey as a mission and had, therefore, had the same pastors as Monterey. During summer it is necessary to have more than one Mass at Rochester due to the many Catholics who spend the Sunday at Lake Manitou.

In June, 1941 Rochester was given a resident pastor in the person of the Rev. Charles J. Scholl.

The Rev. Charles J. Scholl was born in Schererville on January 27, 1887. He attended the public school at that place, then St. Joseph's, Teutopolis, and St. Joseph's, Rensselaer, and St. Meinrad's Major Seminary. He was ordained June 20, 1913, by Bishop Alerding. He served as assistant at St. Joseph's, Mishawaka until

September, 1915, then at St. Joseph's, Hammond, until June 14, 1918. His first pastorate was at Lowell from June, 1918 to June, 1922, when he was transferred to St. Michael's, Summit. In 1926 he was made pastor of the church at North Judson and was appointed pastor at Wabash June 17, 1932, where he served, except for periods of convalescence, until 1941.

KEWANNA—LUCERNE

KEWANNA

St. Ann's Church

1857

For years the people of Kewanna attended a church erected in the country, and the area was called Grass Creek. Priests from Logansport were in charge until 1857, when the Rev. F. X. Nigsch, of Pulaski, induced the people to build a church, although they counted only fifteen families. From 1873 to 1877 the Rev. Wm. Dempsey had charge and built the first rectory. The Rev. D. J. Mulcahy, a resident pastor, built a larger church in 1887. In 1902 Father Ford erected a new pastoral residence. The present church, erected on property in the town of Kewanna, was built by the Rev. Edmund Ley, in 1920.

Father Ley was succeeded, in turn, by the Revs. M. Shea, Edward Boney, Charles Seeberger and Leo Breitenbach, the present pastor, who assumed charge in June 1939.

The Rev. Leo Breitenbach was born at Wanatah on July 21, 1902. He pursued his studies for the priesthood at St. Joseph College, and Mt. St. Mary's Seminary, and was ordained June 2, 1928 by Bishop Noll. Father Breitenbach served as assistant at St. Vincent's, Logansport from June, 1928 until July 8, 1939 with an interruption of ten months when he was assistant at St. Mary's, East Chicago.

LUCERNE

St. Elizabeth's Church

1858

The first church in this district was located about two miles from the town itself and built in the year 1858 by the Rev. George A. Hamilton. It was dedicated to divine service by Bishop Luers in 1863, and it served until November 12, 1905, when the Rev. Edw. J. Houlihan purchased a building that had been erected in the town and adjusted it to Catholic purposes. But two priests have had their residence in Lucerne, namely Father Charles J. Maugin from April, 1868 to 1870, and Father Joseph O'Brien from 1870 to 1871. From that date to the present, the priests attending Lucerne have resided at Kewanna; hence it has had the same priests as Kewanna.

KOKOMO

St. Patrick's Church

1860

The Catholics who settled in Kokomo between 1850 and 1860, were attended by various priests from different points, but principally from Logansport. Father Hamilton erected the first church in this community in 1860, to which the Rev. P. W. Frawley added a sacristy. The Rev. J. H. O'Brien served Kokomo Catholics from October, 1871 until June, 1872, and the Rev. John Grogan from 1872, to 1873, when the Rev. F. X. Lordeman was appointed pastor. He served the parish a long time and is held in happy memory by all Catholics and non-Catholics who knew him. He saw the small town grow into a thriving city.

Father Lordeman built a parish residence in 1874 and a new church in 1877. In the same year he converted the old church into a school and then erected a new school in 1893, to which he added accommodations for the Sisters in 1904. The school was taught by the Sisters of St. Joseph at Tipton. Shortly before he died Father Lordeman laid the basement of the present elegant church

of St. Patrick, and the funeral services were held in this basement church, the superstructure of which was erected by the Rev. R. J. Pratt, his successor, who served from April, 1910 until February, 1929. He also built the present rectory and convent. Father Pratt was a convert to the Catholic faith.

The Rev. R. J. Halpin was appointed pastor in April, 1929 and is serving the parish well at this time. Father Halpin has not only liquidated the parish debt but has made many improvements. He is assisted at present by the Rev. Robert Sorg.

The Rev. R. J. Halpin was born in Crawfordsville on May 8, 1884; attended the parochial school there and at Paris, Ill., then went to St. Joseph college. He finished his studies at Mt. St. Mary's Seminary, Cincinnati and was ordained June 18, 1909 by Bishop Alerding.

Father Halpin's first appointment was assistant at St. Vincent's, Logansport from 1909 until 1914 when he was made pastor of Kendallville where he built the present church. He was transferred to St. Joseph's, Fort Wayne July 2, 1924, where he remodeled the combination church and school. He was made pastor of St. Patrick's April 12, 1929.

The Rev. Robert Sorg, assistant, was born in Fort Wayne on August 14, 1911; he attended the Cathedral parish school and pursued his ecclesiastical studies at St. Joseph's college and St. Meinrad's Seminary. He was ordained June 11, 1938 by Bishop Noll, and was appointed assistant at St. Patrick's July 7 of the same year.

St. Joan of Arc Church

1922

During the pastorate of the Rev. Robert J. Pratt at St. Patrick's, Kokomo, a mission church was erected in 1922, attended by the Rev. E. J. Werling, his assistant. The Rev. John A. Dapp became the first resident pastor of St. Joan of Arc church July 1, 1927. Father Dapp purchased the present parish rectory and convent. On April 12, 1929 the Rev. Nicholas Huemmer succeeded

Father Dapp, who was transferred to St. Jude's, Fort Wayne, as its first resident pastor. Father Huemmer remained pastor until September, 1935, when he was transferred to Elwood, and the Rev. Leo J. Franz was given this pastorate.

The pastor of St. Joan of Arc church has been assisted several years by the Chaplain of St. Joseph Memorial hospital, Kokomo. St. Joan of Arc parish has grown steadily and is in need of a larger rectory to accommodate a permanent assistant. The Sisters of St. Joseph, Tipton, have charge of the school.

The Rev. Leo J. Franz was born in Erie, Pa., December 23, 1897. He completed his studies for the priesthood at the Josephinum, Columbus, Ohio, and was ordained May 21, 1925, by the Most Rev. Joseph J. Hartley, Bishop of Columbus. He served as assistant at St. Paul's, Fort Wayne from June 1925 to September 1930, when he was appointed pastor at Auburn with residence at Sacred Heart Hospital, Garrett. On September 12, 1935, he was made pastor of St. Joan of Arc, Kokomo, where he has labored hard and well despite the handicap of weak lungs. His present assistant is Father Traub.

DELPHI

St. Joseph's Church

1860

Prior to the year 1860 Delphi was attended, at intervals, from Lafayette, Rensselaer, or Logansport. The Rev. George A. Hamilton visited Delphi from Lafayette in the year 1860 and erected the church which is still in use. The little school, built in 1863, by the Rev. A. B. Oechtering, is also still in use, conducted by the Sisters of St. Joseph, Tipton. The original rectory was built by the Rev. Timothy O'Sullivan in 1869. The Sisters' home, purchased by the Rev. Henry Boeckelman in 1889 was in bad condition when the Rev. Clifford J. Reed, who died in 1937, allowed the Sisters to occupy his residence while he strengthened the former convent and moved into it. Father Reed, herein mentioned, had as his pre-

decessor the Rev. Boccard who was pastor for twenty-five years.

The town of Delphi, although a County Seat, has not grown for many years and the parish is not as large today as it was forty years ago.

The present pastor, the Rev. Simeon M. Schmitt, purchased property in 1938 and converted it into a Catholic Community Center. He also purchased a home for the janitor in 1939. Father Schmitt has, within the few years of his pastorate, placed the parish in a healthy financial and spiritual condition.

Father Simeon Schmitt was born in Decatur on October 20, 1901. After graduating from St. Mary's school, he enrolled at St. Joseph's college, Rensselaer, and then at Mt. St. Mary's Seminary, Cincinnati, and was ordained six months ahead of his class in December, 1926, in order that he might rest for a year for his health's benefit. He was assistant at St. Paul's, Marion, from July 1927 until January, 1934, when he was transferred to St. Charles Borromeo's, Peru. He was given the pastorate at Delphi in July, 1937.

WABASH

St. Bernard Church

1864

The parish at Wabash was organized in 1864 by the Rev. John Ryan who attended this place from Logansport beginning in 1862. After building the foundation for the first church Father Ryan left the completion of the church to his successor at LaGro. The Rev. J. Wiechmann built a small frame school house in 1887, which was soon abandoned because of the inability of the few people to support it. The Rev. John H. Bathe erected a new house for the priest in 1888, which was enlarged in 1898 by Father Crosson.

During the pastorate of the Rev. Robert J. Pratt, from January 20, 1900 to April, 1910, a church and rectory were purchased from the Methodist congregation on

the corner of Sinclair and Cass Sts. Father Pratt also purchased other property on the block in preparation for a convent.

Fr. Pratt was succeeded by the Rev. Wm. D. Sullivan who had charge from April 1910 until June, 1921, when he was transferred to Crawfordsville where he died after a very successful pastorate on February 14, 1937. His successor at Wabash was the Rev. Edmund A. Ley who served from 1921 to 1932, during which time he converted the hall under the church into a school and moved the Sisters of St. Joseph into the house which Father Pratt had bought and which had hitherto been rented. Father Ley was succeeded in 1932 by the Rev. Charles J. Scholl, who exchanged residences with the Sisters to the advantage of the latter. The Wabash parish is now out of debt and is creating a fund with which to erect a new church and rectory under the pastorate of the Rev. Leo Hoffman.

The Rev. Leo Hoffman was born in Hartford City on June 10, 1933. After attending Holy Family school at Bailey, he enrolled at Quincy College, Illinois, and then at St. Gregory's and Mt. St. Mary's Seminaries. He was ordained June 10, 1933 by Bishop Noll, and assigned as assistant at St. Andrew's, Fort Wayne. In 1938 Father Hoffman took a leave of absence forced by ill health, and upon his return was appointed chaplain at St. Joseph's Convent, Tipton. On July 4, 1940 he was given his present charge.

REYNOLDS

St. Joseph's Church

1866

In 1886 a dozen sturdy Irish families settled in this community. They were first visited by the Rev. Joseph Stephan who resided at San Pierre. He celebrated Mass in the home of Michael Vogel. The first church was erected about 1866 under the direction of Father Winter, assistant at St. Mary's, Lafayette, who was given charge of this mission. It served the purpose for two years

when a new brick church was erected at an approximate cost of \$7,000.00 under the direction of Father Dominic Meier, O. F. M., of Lafayette.

A few years later a frame school house was erected and the Franciscan Sisters placed in charge. The difficulty of supporting this school forced its closing a few years later. Father McMahon moved into the house vacated by the Sisters; but the Rev. John Kubacki built a modern pastoral residence in 1899.

The list of priests, having charge of St. Joseph's Church at Reynolds, is the following in their chronological order of succession: Revs. Joseph Stephan, in 1856; Joseph A. Winter, 1866 and 1867; John McMahon, from 1867 till May 8, 1872; Father Burns; Anthony King; Anthony Messmann; Dominic Meier, O. F. M., in 1876; Ignatius M. Wilkens, O. F. M.; Rev. John B. Schroeder, O. F. M.; Augustine Beyer, O. F. M.; Peter Welling, O. F. M.; Francis S. Schaefer, O. F. M.; Matthias Zumbuelte, from April 1888 to June 1889; Rev. John Berg, from June 1889 to June 8, 1893; George Schramm, from June 8, 1892; John Blum, from December 24, 1895 to November 1, 1896; John Kubacki, from November 1, 1896 to August 6, 1900; George Horstmann, from August 6, 1900 to July 4, 1905; Rev. Julius Seimetz, from 1905 to 1908.

The Rev. Francis Koch, who succeeded Father Seimetz, scoured a wide field to locate stray Catholics and with much success. He built an addition to the church in order that children from Reynolds and its missions—Francesville and Medaryville—and from Monticello might have a religious vacation school through the summer. The Rev. Peter Schmitt was in charge from 1917 until 1927.

The Rev. V. Magsam was pastor from September, 1930 until February, 1936. He was succeeded by Father Edward Fallon from February, 1936 to February 1939. The Rev. J. Chemma was appointed pastor but died February 14, 1939. The Rev. Francis Libert was appointed pastor July 8, 1939.

The Rev. Francis Libert was born at Whiting, April 2, 1896. He attended parochial school and then spent five years at St. Joseph's college; one year at Ss. Cyril and Methodius College. He pursued his philosophy at St. Viator's and his theology at Mt. St. Mary's, Cincinnati. He was ordained May 21, 1921 by the Rt. Rev. H. J. Alerding. He served as assistant at St. Hedwig's, Gary for four years and one year at St. Stanislaus, East Chicago; chaplain at Mercy hospital, Gary during 1927, and in 1928 was appointed assistant at Assumption church, Indiana Harbor. In August of 1929 he was appointed pastor of Assumption parish, New Chicago and in July 1939 was appointed pastor of St. Joseph's church, Reynolds.

WINAMAC

St. Peter's Church

1867

Logansport was the center from which the Catholics of this community were attended from 1850 to 1867, when the first resident pastor, in the person of the Rev. Henry Koenig took charge of Winamac. From 1869 to 1873, the Rev. James Kunkel, the Rev. Bernard Wiedau and others had charge. Then Bishop Dwenger invited the Fathers of the Most Precious Blood to pastor Winamac and the immediate surrounding area. Father Wittmer, C. PP. S. built a parochial school and engaged the services of the Sisters of the Most Precious Blood. He was succeeded in 1876 by Father Schoch, C. PP. S., who remained until 1880, when Father Nigsch, C. PP. S., was appointed pastor and built a brick church in 1883. The Rev. William Schill, C. PP. S., had charge from 1885 to 1887, and from 1887 to 1897 Father Meissler served the parish. He was succeeded in turn by Fathers Linder, V. Schirack, V. Krull, Lawrence J. Schirack, V. Meagher, S. Weigand and J. J. Becker, the present pastor.

The new school and convent were erected by Father Weigand in 1930, and the present rectory by the Rev. Lawrence Schirack in 1909.

KNOX—HAMLET

KNOX

St. Thomas Aquinas Church

1922

Knox did not have a resident priest until 1922, although it had been visited, first occasionally, and then more regularly, by priests from different points. It is recorded that the Rev. Joseph Stephan said Mass there. He had his residence at the Indian School, Rensselaer. It was later attended from Monterey, North Judson, and Walkerton. In June, 1922 Father Zerhusen, not a priest of the Diocese of Fort Wayne, was in charge for one month. His successor, the Rev. John Lach, who was assigned to Knox in July, 1922 and remained until July 1926, was actually the first pastor.

The Rev. Charles E. Malay succeeded Father Lach and remained until February 4, 1932, at which time he was replaced by the Rev. Conrad A. Stoll, the present pastor.

The present church was purchased by Father Abel of Walkerton, in 1915 and was remodeled by Father Malay in 1927. Father Abel also purchased the present rectory.

Hamlet is attached to Knox as a mission.

The Rev. Conrad A. Stoll was born at Remington on October 2, 1888. He attended the local parish school and went to St. Joseph's College, Rensselaer, and then to Mt. St. Mary's Seminary, Cincinnati. He was ordained on June 27, 1914 by the late Bishop Alerding. He served two years as assistant at St. Vincent's, Logansport, and eight years at St. Vincent's, Elkhart, when he was appointed pastor of Immaculate Conception church at Kendallville, July 2, 1924. In April, 1929, he was transferred to St. Mary's, Alexandria, and thence to St. Thomas Aquinas, Knox, in February, 1932.

HAMLET

Holy Cross Church

1890

The original church here was built by the Rev. Dominic Shunk, C. PP. S., in the year 1890. Father Shunk was pastor at Wanatah at the time. His successors at Wanatah attended Hamlet until 1899, when it was attached to Walkerton as a mission. When Knox received its first resident pastor in 1922, Hamlet was attached to that place, and has, therefore, had the same pastors. The Rev. Charles E. Malay built a neat church here in 1927, and Hamlet is now a thriving little mission.

Logansport Deanery Priests Not Engaged In Parish Work

The Rev. Gustave Hottenroth is chaplain at St. Joseph Hospital, Logansport, having retired from parish work in July, 1936.

Father Hottenroth was born at Hundeshagen, Eichsfeld, Saxony, Germany, on August 19, 1872. He studied the classics at St. Charles, near Aix-la-Chapelle; pursued his philosophy at Liege, Belgium, and theology at St. Meinrad's Seminary and was ordained by Bishop Chatrad on May 30, 1896.

He was assistant at St. Mary's, Fort Wayne, from June, 1896, to June, 1911, when he was given the pastorate of St. John's, Goshen, where he served until January 15, 1920. Then he was transferred to Earl Park where he remained until 1923. His next pastorate was Hanover Center (Cedar Lake). He held this post from January, 1922, until July, 1931, when he was transferred to St. Michael's, Waterloo. A serious accident resulted in his retirement from parish work, and on July 2, 1936, he was given the chaplaincy of St. Joseph Hospital, Logansport.

The Rev. Francis Joseph Mutch has been chaplain at Good Samaritan Hospital, Kokomo, since June, 1921,

having had to relinquish parish work because of increasing deafness.

Father Mutch was born at Michigan City, Indiana, on June 13, 1880, and prepared for the holy priesthood at St. Joseph's College, Collegeville, and at Mount St. Mary's, Cincinnati. He was ordained on June 22, 1906, by Bishop Alerding. In the following month he was made assistant at St. Mary's Church, Lafayette, and on July 8, 1910, appointed pastor of St. Patrick's, LaGro. He served there until his retirement on June 8, 1921.

Lafayette Deanery

The Very Rev. Msgr. A. J. Copenolle, Earl Park, Dean

The Lafayette Deanery comprises the following parishes.

Lafayette—St. Ann's, St. Boniface, St. Lawrence, St. Mary's; Fowler—Sacred Heart; Attica—St. Francis; Covington—St. Joseph's; Crawfordsville—St. Bernard's; Dunnington—St. Mary's; Earl Park—St. John's; Frankfort—St. Mary's; Goodland—Ss. Peter and Paul; Lebanon—St. Joseph's; Otterbein—St. Charles'; Barrydale, St. Bridget's; Oxford—St. Patrick's; Rensselaer—St. Augustine's; Remington—Sacred Heart; Kentland—St. Joseph's; Cicero—Sacred Heart.

There are mission churches at Veedersburg, Cicero and Barrydale in this district; the Soldiers' Home is attended from St. Ann's; Purdue's Catholic students from St. Mary's.

In the Lafayette Deanery are situated the Motherhouse of the Sisters of St. Francis Seraph of Perpetual Adoration; St. Elizabeth Hospital; St. Francis High School for Girls; St. Anthony Home for the Aged; the former St. Joseph Orphanage property; St. Joseph's College, Collegeville; Purdue University with 700 Catholic students; the State Soldiers' Home with many Catholic inmates.

A whole year elapsed before the first Bishop of Fort Wayne made up his mind whether to establish his Episcopal See at Fort Wayne or Lafayette, both cities having almost equal population at the time of his appointment.

LAFAYETTE

St. Mary's Church

1844

In 1840 fifteen Catholics of energy and enterprise petitioned the Bishop of Vincennes, which See comprised the whole state, for a visiting priest to serve their spiritual needs. In consequence Rev. Augustus Martin was sent to

Father La-Terre Haute

In 1843 received the priest, the Clark, who small room for use as a

In 1844 church was dedicated to and Martha; rectory was which was fire and foundation a built, and layman. Clark labor-14 years.

The Rev. oney suc-er Clark and remained in charge but a year and a half.

The Rev. Edmund B. Kilroy succeeded him in 1860 and brought the Sisters of Providence to Lafayette who erected their own Academy in 1860. From 1867 to 1895 Brothers of the Holy Cross taught the boys of St. Mary's.

Father Kilroy left his post to serve as an army Chaplain in 1861, and was succeeded by the Rev. George A. Hamilton who, during his pastorate erected the present church, a new rectory, the Boy's school and St. Ann's

them. Later lumiere of visited them. Lafayette first resident Rev. Michael rented a downtown church.

the first erected and Ss. Mary then a small purchased destroyed by upon whose school was taught by a Father ed here for



Very Rev. Msgr. A. J. Copenolle
Sketch of Msgr. Copenolle appears under Earl Park parish.

Daniel Mal-ceeded Father



Diocesan Priests of the Lafayette Deanery

Chapel. Father Hamilton died April 8, 1875, and was succeeded by the Rev. Matthew E. Campion who served four years. Father Martin Noll was next appointed but he died after one month.

The Rev. Joseph Rademacher was next sent to St. Mary's in 1880, and in 1883 he was appointed Bishop of Nashville, Tenn.

Next came the Rev. E. P. Walters who spent much money on improvements and repairs. After his death in 1894 the Rev. John R. Dinnen was appointed rector of St. Mary's and served well during a long pastorate ending with his death in 1927. Father Dinnen added the steeple on the church and covered church and rectory with artificial stone. He was succeeded by the Rev. D. L. Monahan who, during a brief pastorate built up a substantial sum for the erection of a new school. In 1935 he was replaced by the present pastor, the Rev. M. A. Chapman, who immediately erected the school and renovated the church along liturgical lines. Father Chapman is assisted by the Revs. Edw. Holland and Francis Meehan.

Father Chapman was born at Auburndale, Mass., on September 9, 1884; he attended St. Stephan College, Central Theological Seminary of the Protestant Episcopal Church, Columbia University. After his conversion to the Faith, he studied at Mt. St. Mary's, Emmitsburg, Md., and the Catholic University, Washington, D. C. He was ordained May 26, 1923, by the late Bishop Alerding. His first appointment was assistant at Holy Angels', Gary, until June, 1924, when he worked on the staff of *Our Sunday Visitor*, Huntington, with residence at St. Mary's; in June 1925 he was appointed pastor of St. Joseph's, Roanoke; then in June 1926 he went to the Cathedral, Fort Wayne where he remained until 1935 when he was given the pastorate here. Father Chapman was the first editor of the *Acolyte*, and during his ministry wrote several books dealing with sermons and with his travel experiences.

The Rev. Edward Holland was born in Huntington on October 5, 1912; he attended St. Mary's parish school,

then went to St. Mary's College, Kentucky, and Mt. St. Mary's Seminary, Cincinnati. He was ordained May 22, 1937 by the Most Rev. J. F. Noll. He was assigned to St. Mary's as assistant June 16, 1937.

The Rev. Francis Meehan was born December 21, 1909 in Cornell, Ill.; he attended school at Cicero and St. Mary's, Anderson, whence he enrolled at Columbia College, Dubuque, Iowa, and Mt. St. Mary's, Cincinnati. He was ordained June 3, 1939 by Bishop Noll, who gave him his first appointment as assistant at St. Mary's, Lafayette.

St. Boniface Church

1854

The people of German nationality were organized into a parish by the Rev. Philip Doyle in 1853, who after completing the first church in 1854 yielded to the Rev. Fr. Pinkers, who built a brick school. Succeeding him in rather rapid order were the Revs. Neuber, Wemhoff and Stephan; then the builder of the present church, dedicated in 1863, was named pastor, the Rev. Francis Deipenbrock. In the year 1866 the care of the parish was transferred to the Franciscan Fathers of the Cincinnati Province.

Many Fathers of St. Francis have held the pastorate since that day and have improved the property, erecting a new school, a new rectory, new convent, and completing a spire on the church.

The entire property of St. Boniface is at present out of debt and is in excellent condition. Its school is conducted by the Sisters of St. Francis. The Silver, Golden, and Diamond Jubilees were solemnly observed. The present pastor is the Rev. Fridolin Schuster, O. F. M., who was appointed in July, 1939, and has since made many improvements in the church.

St. Lawrence Church

1896

St. Lawrence Congregation was organized in 1895 to serve the people of that area; and its church, a combination church and school, was erected in 1896. The

Franciscan Fathers of Cincinnati have charge, and its first pastor was the Rev. Matthias Sasse, O. F. M. The Sisters of St. Francis, who reside in a wing of the building, have charge of the school. The first priest's house was erected in 1895, and the present rectory in 1897. In 1922 the present very fine church was erected by the Rev. Alfred Hermann, O. F. M. The present pastor, Rev. Werner Krause, O. F. M. was appointed in July, 1940.

St. Ann's Church

1870

St. Ann's Chapel was a mission from St. Mary's from 1870 to 1884. The Rev. Geo. A. Hamilton erected a two story brick building to serve as temporary church and school. For four years the Rev. John Dempsey served as the first resident pastor of St. Ann's and built the first rectory. He was succeeded by the Rev. Patrick J. Roche, who built the present church which was dedicated in 1897. The old church continued to be used for a school until the Rev. Michael Byrne took charge in May, 1901, and erected a new school and rectory during his pastorate, which ended in September 1920, at which time Rev. John A. McCarthy was appointed and served until the fall of 1932. The Rev. John E. Dillon has been in charge since November of that year. Father Dillon has cultivated city-wide devotion to St. Anne, the patroness of his church.

The Sisters of St. Francis teach in the school of St. Ann's parish.

In October, 1940 the Rev. Leo M. McHale was appointed assistant at St. Anne's, and given charge of the Soldiers' Home and of a C. C. C. camp entrusted to that parish.

Father Dillon was born near Union City, February 1, 1891. He studied at Niagara University and Mt. St. Mary's Seminary. He was ordained March 3, 1917 by the Archbishop of Cincinnati. His first appointment was Secretary to Bishop Alerding and in August, 1921, he was made Diocesan Chancellor. In March, 1927, he was given the pastorate of St. Vincent's church, Academie, retain-

ing his office as Chancellor until his appointment as pastor of St. Ann's in November, 1932.

The Rev. Leo M. McHale was born at Kokomo on July 25, 1913. He prepared for the holy priesthood at St. Francis Minor and Major Seminaries and was ordained May 30, 1931 by Bishop Noll. He served as assistant at St. Patrick's, Fort Wayne for 14 months and then was transferred to St. Joseph Orphan Asylum, Lafayette as Assistant Chaplain. In April, 1935 he was made assistant at St. Emeric, Gary and in January, 1937 was transferred to St. Mary's, Michigan City, where he served until given his present appointment in October, 1940.

CRAWFORDSVILLE

St. Bernard's Church

1859

From the year 1850 to 1859 Catholics, who had settled here, were visited by the Rev. J. Clark of Lafayette. In the latter year the Rev. Edward O'Flaherty built the original church. The present church was erected under the supervision of the Rev. E. P. Walters, who was in charge from 1874 until 1878. He was succeeded in 1878 by the Rev. J. R. Dinnen, who remained pastor until 1894, and erected the first school and present rectory. The Rev. P. J. Crosson succeeded him, and remained for four years. The Rev. John Dempsey was in charge from 1898 until 1906. The Rev. W. J. Quinlan had charge for one year, and was succeeded by the Rev. T. M. Conroy, from 1907 till 1921. Father Conroy built the present school. The Rev. W. D. Sullivan was pastor from 1921 until 1937 and made a great many improvements besides liquidating the debt.

After Father Sullivan's death on February 14, 1937, the Rev. Jos. C. Keating was appointed pastor, who found it necessary to make a number of improvements. He erected a new convent for the Sisters of the Holy Cross, who have charge of the school.

The Rev. Joseph C. Keating was born at Lafayette

on January 25, 1896. He prepared for the priesthood at St. Charles, Baltimore and Mt. St. Mary's Seminary. He was ordained May 26, 1923, by the late Bishop Alerding and was immediately appointed assistant at St. Patrick's, Fort Wayne, where he served until July, 1931 when he was made the first pastor of Otterbein with Barrydale as a mission. In June, 1937 he was appointed to his present assignment, St. Bernard's, Crawfordsville.

ATTICA

St. Francis Xavier Church

1862

For a dozen years prior to the establishment of this parish, the Catholics who assisted in the building of the Wabash railway at this point, were visited by Fathers Clark, O'Flaherty and Stephan, the third of whom erected a frame church in 1862. The first resident pastor of Attica was the future Bishop of Nashville, Tennessee, and then of Fort Wayne, the Rev. Joseph Rademacher, who attended Covington and other places as missions and stations. The Rev. John Bleckmann succeeded Father Rademacher in 1870, built an addition to the little church and used part of it for a school until it became necessary to discontinue it for lack of support. Father Bleckmann had as his successor the Rev. Thos. Cahill for one year, the Rev. John A. Mark for four years, the Rev. Charles Lemper from 1880 until 1898; the Rev. J. Henneberger for one year; the Rev. J. Von Schwedler from 1899 until 1911; the Rev. John Oberholtz from 1911 to 1932, and from 1932 until the present time the Rev. Charles E. Malay has been pastor.

The first church was built in Father Stephan's time as also the first rectory which is still in use. The present church was built by Father Lemper in 1890. The church property in Attica is well located, is out of debt, and is in a healthy spiritual condition, considering that it has no school.

The Rev. Charles E. Malay was born at Gas City, February 9, 1894, attended St. Joseph's College and Mt.

St. Mary's Seminary and was ordained May 29, 1920, by the late Bishop Alerding. He was appointed assistant at St. Lawrence, Muncie in June, 1920, and made pastor of St. Thomas, Knox, in August, 1926, where he served until he was given his present pastorate.

OXFORD

St. Patrick's Church

1863

Oxford was the largest parish in the Lafayette Deanery outside of Lafayette at one time, but now it is one of the smallest parishes. The original church, erected by the Rev. E. B. Kilroy in the year 1863, and the original rectory erected by the Rev. J. R. Dinnen, in the year 1870, are still in use, although both have been improved and remodeled several times. From the year 1860 to 1863 the Rev. Joseph Stephan made occasional visits to the Catholics of this community. From 1863 to 1867 the Rev. E. B. Kilroy was pastor. He was succeeded by the Rev. E. C. O'Callaghan, who was the first resident priest. He was relieved by the Rev. J. R. Dinnen, who remained for five years and was followed by the Rev. M. McCarthy, O.S.B., for two years, and then by the Rev. John F. Lang, from 1877 until 1882.

The Rev. P. J. Crosson was pastor from 1882 to 1884; the Rev. Julius Becks for one year, and then the Rev. Wm. C. Miller from 1895 to 1906. The Rev. F. X. LaBonte served six months and died at Oxford on March 21, 1907.

The Rev. Jos. Mutch had charge for three months; the Rev. H. C. Kappel for four months—when he died. The Rev. Frank Rauh was there for six months, and then the Rev. E. J. Houlihan from July 1908 until June 1920; the Rev. D. L. Monahan from July, 1920 to July 1925; the Rev. A. J. Kroeger from 1925 until 1927; the Rev. J. M. Fitzgerald from November 1927 until February 1932, and then the Rev. L. Deininger from November, 1932 to June, 1933 when he died. The Rev. Gregory N. Sullivan has been pastor since June, 1933. Father Sul-

livan has made many improvements on the parish property and built up the spiritual life considerably.

The Rev. Gregory N. Sullivan was born July 26, 1903 in Huntington. He attended the local parish school and went to St. Joseph's College and Mt. St. Mary's Seminary. He was ordained June 2, 1928 by Bishop Noll. He served as assistant at Peru for four years; had a leave of absence for one year and was appointed pastor at Oxford on June 2, 1933.

KENTLAND

St. Joseph's Church

1864

The first church at Kentland was erected by the Rev. Joseph Stephan, who visited the Catholics of this community from Rensselaer until 1870. During the previous three years Father Hamilton, of Logansport, had occasionally said Mass there. Kentland was given its first resident pastor in the person of the Rev. Anthony Messman, who served from April, 1870 to December, 1880 and who built the first rectory, added thirty feet to the church and started the first school. He was succeeded by the Rev. F. X. Baumgartner, who remained until March, 1883. His successor was the Rev. W. C. Miller, from 1883 till 1891. Father Miller erected the present church in 1888 and the first convent the same year. In 1885 Father Miller reopened the school which had been closed for several years.

The Rev. Charles Ganzer had charge for fifteen months, and then the Rev. J. B. Stetter, D.D., for 26 years—from 1902 until 1929. Father Stetter erected a new school and convent and also a new rectory for the priest. He was succeeded in 1930 by the Rev. F. C. Rothermel, who remained until February, 1939, when he was replaced by the Rev. Edw. T. Fallon, the present pastor. Father Fallon's first big problem was to so budget the finances as to take care of a fairly large debt. He is succeeding very well. The school is taught by the Sisters of St. Francis, Lafayette.

The Rev. Edward T. Fallon was born at Huntington,

March 27, 1894. He attended the local parish school and then went to St. Joseph's, Callicoon, N. Y., and thence to Mt. St. Mary's Seminary. He was ordained May 29, 1920 by Bishop Alerding. He served as assistant at St. Patrick's, Fort Wayne, for three years, then at St. Vincent's, Logansport for two years, when he was made Chaplain at St. Vincent's Orphanage, Fort Wayne. In January, 1929, he was given the pastorate of Portland, with Dunkirk as a mission; he was then transferred to Academie in July, 1934 and in February, 1936 was made pastor at Reynolds. He succeeded Father Rothermel at Kentland on February 4, 1939.

COVINGTON—VEEDERSBURG

COVINGTON

St. Joseph's Church

1865

The Catholics of Covington, prior to 1865, were attended from Rensselaer, Lafayette, Crawfordsville and Attica. The present church was started by Father Stephan in 1860, and completed by Father Rademacher in 1865. The rectory was built by the Rev. Henry Plaster in 1884. From that time Covington had resident priests as follows: The Rev. Francis King, from 1885 to 1891; the Rev. John Tremmel from 1891 until 1905; the Rev. Peter Schmitt, from 1905 until 1910; the Rev. Michael J. Shea from 1910 to 1912; the Rev. J. H. Moran from 1921 to 1926; the Rev. Florian Del Fosse from 1926 to the present time.

The Covington parish, which has Veedersburg as a mission, has declined to a degree that it is unable to give even half support to the pastor.

The Rev. Florian Del Fosse was born in Belgium and served in other dioceses in this country before being given his present pastorate by Bishop Noll. He has been satisfied to have a place of residence and a scant living, and, therefore, even amidst many privations, he has been content at Covington.

VEEDERSBURG

St. Mary's Church

1897

Mass was celebrated in a public hall until the erection of the present church in 1897 by the Rev. John Tremmel. Ever since Covington has had a resident priest, Veedersburg has been attached to it as a mission and services held at least twice a month. The little parish at Veedersburg never had more than a dozen families and today there are still fewer. They are pastored at present by the Rev. Florian Del Fosse, of Covington.

LEBANON—CICERO

LEBANON

St. Joseph's Church

1865

Lebanon had no resident pastor until 1874, its few Catholics being attended periodically from 1862 from St. Mary's, Lafayette. The first church, opened in 1865, was a remodeled residence.

The Rev. Thomas M. Cahill became the first resident pastor and was succeeded a year later by the Rev. John M. Ryan who remained until the end of 1878. The Rev. L. A. Moench was pastor from 1879 to 1882; the Rev. John M. Dempsey from 1882 until 1884. The Rev. D. J. Mulcahy held the pastorate from 1884 until 1886, and was succeeded by the Rev. M. F. Kelly, who served from 1886 till 1893, when he was succeeded by the Rev. H. A. Hellhake, from 1893 to 1898. The Rev. W. S. Hogan had charge for one year, then the Rev. P. J. Crawley for six years. On July 1, 1905 the Rev. James M. Connelly was appointed pastor and remained until June, 1917, when he was succeeded by the Rev. D. L. Faurote, who remained until July, 1922, when the parish was attended temporarily by the Holy Cross Fathers. The Rev. James M. Fitzgerald was the last diocesan priest to have charge. In November, 1927 Lebanon and its mission, Cicero, were given to the Redemptorists, who have mission headquarters there.

The present church was built by the Rev. P. J. Crawley in 1901, and the present rectory by the Rev. Father Marshall, C.S.C.

CICERO

Sacred Heart Church

1863

In 1836 some German families located in Hamilton County about three and one-half miles north-east of Cicero and called the place Buschmer Settlement. The Rev. Vincent Bacquelin of Shelbyville was the first priest to visit here. After him priests from Indianapolis attended to the spiritual wants of the Catholics for some time.

Upon the establishment of the Fort Wayne Diocese in 1857, the Rev. Michael J. Clark of Anderson began to attend Buschmer Settlement. He was followed by several of the pioneer priests of the diocese, including Father B. Kroeger, Rev. Lawrence LaMoor of Peru, Father B. T. Borg, Rev. F. G. Lentz, Franciscan Fathers of Lafayette, Father B. Biegel of Elwood.

The first church was built in 1863 and was dedicated by Bishop Luers the following year. At the same time a church was built at Mullin's Settlement, six miles north-west. When the Washington Glass Works came to Cicero in 1894, a number of Catholic settlers took up their abode there, and were anxious to have better church accommodations. Father Biegel was instructed by the Bishop to do what he could for them, and on March 3, 1898 he celebrated Mass at Cicero and secured six lots in the summer of that year on which a church was erected during 1901.

Later Revs. P. J. O'Reilly, F. J. Jansen, Wm. B. Hordeman, P. Biegel, Jas. F. Fitzgerald, Ed. Boney, N. Huemmer, attended Cicero either from Frankfort or Tipton until it was attached to Lebanon as a mission in November, 1927, with the Redemptorist Fathers in charge.

REMINGTON

Sacred Heart Church

1875

The Catholics of this town and vicinity were served from 1860 to 1870 from the Indian School at Rensselaer by the Rev. Joseph Stephan, and then by the Rev. Anthony Messman from Kentland. It was he who erected the first church in 1875. The following year the mission was transferred to the Franciscan Fathers, who had charge until 1883, when Remington was given its first pastor in the person of the Rev. J. H. Werdein, who erected the first parish house. In 1886 he was succeeded by the Rev. J. Hellhake, who remained until 1893 and was replaced by the Rev. John Berg who served until 1905. He built the present church in 1900, and converted the old church into a school. The Rev. George Horstmann had charge from 1905 until 1910, when the Rev. John M. Schmitz was appointed, and remained until 1915. The Rev. Joachim Baker served from 1915 till 1932. It was he who built the present rectory. The present pastor, the Rev. James M. Fitzgerald, has been in charge since November, 1932. He recently had the church beautifully decorated. The school is taught by the Franciscan Sisters, Lafayette.

Father Fitzgerald was born in Rushville, July 13, 1891. He attended St. Joseph's College and Mt. St. Mary's Seminary. He was ordained on May 29, 1920, by Bishop Alerding. He served as assistant for one year at the Cathedral, Fort Wayne, and at All Saints, Hammond, for six years. On July, 1927 he was made pastor at St. Joseph's, Lebanon; in November, 1927 he was appointed pastor of St. Patrick's, Oxford, and in November, 1932, pastor of Sacred Heart, Remington.

FOWLER

Sacred Heart Church

1875

The town of Fowler, now an important county seat, was platted as late as 1872. The few Catholics there had

been attended from Oxford by the Rev. John R. Dinnen, who erected a frame church in 1875. In October of that year the Rev. Meinrad McCarthy, O.S.B. had charge of Oxford and Fowler until April 1877. The Benedictines at that time had intended to erect a college near Fowler. The Rev. John F. Lang was pastor from October, 1877 to April, 1878, and was succeeded by the Rev. John Dempsey, April 1878 to January, 1882. St. Bridget's, now known as Barrydale, was then attached to Fowler as a mission. The Rev. P. J. Crosson was pastor for a few months, and in June, 1882, was succeeded by the Rev. J. Maujay, who had charge from June, 1882 until May, 1887. Father Maujay erected a small frame rectory and added twenty feet to the church. He was succeeded in June, 1888, by the Rev. J. Henneberger, who built a frame school in 1891, and placed the Sisters of St. Francis in charge. In 1896 the present church was erected by Father Henneberger, the old school was converted into a priest's house, the old church into a school, and the old rectory, after being enlarged, was converted into a convent. Father Henneberger was transferred to Attica for two years and returned to Fowler in 1900. In 1906 the Rev. M. J. Louen was made pastor. In July, 1907, the Rev. Charles Dhe succeeded to the pastorate at Fowler, the parish having grown largely through an influx of French Canadians. Father Dhe made many improvements, including the erection of a new school and convent, the resurfacing of the church and rectory, and started a fund to enlarge the church considerably. After the death of Father Dinnen, he was made Dean of the Lafayette District. Father Dhe observed his Golden Jubilee in August, 1937, at which time he was made a Papal Chamberlain. He died on June 15, 1939, and was succeeded by the Rev. Leo J. Dufrane on July 1st. Father Dufrane undertook the enlargement of the church and brought it to a happy conclusion in May 1940. He is assisted by the Rev. Emil Schweier. The school was rededicated on May 14, 1940.

Father Dufrane was born in Oswego, N. Y., on June 25, 1892. He prepared for the priesthood at St. Joseph's

College, St. Meinrad's and Mt. St. Mary's Seminaries, and was ordained June 15, 1917, by the late Bishop Alerding. He served for one year as assistant at St. Mary's, Lafayette when he entered the Navy as Chaplain. In June, 1920 he was appointed assistant at St. Charles, Peru, and given his first pastorate at Dunkirk in June, 1922. He was pastor at Gas City from January, 1929 until September, 1934, when he served as pastor at St. Vincent de Paul Church, Logansport. In July, 1939, he was assigned to the pastorate of Fowler.

The Rev. Emil Schweier was born at Hartford City, Jan. 22, 1908 and prepared for the ministry at Quincy College and St. Gregory's and Mt. St. Mary's Seminaries. He was ordained June 10, 1933, by Bishop Noll, and immediately assigned to Sacred Heart Church.

DUNNINGTON

St. Mary's Church

1876

For a number of years the Catholic people of the prairieland attended services at Kentland and St. Anthony's. At irregular intervals missionaries from nearby parishes would come to celebrate Mass in private houses. In 1874, the Rev. John R. Dinnen, of Oxford, organized the congregation, naming it St. Mary's. In 1877 he was succeeded by the Rev. F. J. Lang, who built an addition to the church and changed the name to Holy Trinity. In 1882 the Rev. John Grogan was sent as resident pastor. He built the rectory. In 1884 the Rev. A. J. Strueder then assumed charge and remained until 1888. The Rev. Francis J. Lambert, the next pastor, labored here for thirty years when he was forced to retire because of ill health. He was the builder of the present parish buildings, changed the name of the new church to St. Mary's and delivered the care of the new school to the Sisters of St. Francis. He even opened a High School which was in later years discontinued.

In May, 1919, the Rev. Peter A. Biegel took charge of the parish. He liquidated the debt, and later enlarged the school. He was succeeded, in 1929, by the Rev. Otto

Peters, the present pastor, who has endeared himself to his parishioners, who cooperate in every respect.

Father Peters was born at Brookville, Indiana, on September 26, 1888. He prepared for the priesthood at St. Joseph's college, St. Meinrad and Mt. St. Mary's Seminaries. He was ordained June 16, 1916 by Bishop Alerding. His first appointment was assistant at Ss. Peter & Paul's, Huntington, but upon the death of the Rev. W. C. Miller, his pastor, he was made assistant at the Cathedral, Fort Wayne, where he served nearly four years. He became assistant at St. Mary's, Decatur, in June, 1920, and in February, 1926, was appointed pastor of St. Michael's, Summit. He was transferred to Dunnington on October 3, 1929.

FRANKFORT

St. Mary's Church

1878

It is of record that priests from Crawfordsville, Logansport, Delphi and Kokomo, attended the Catholics of Frankfort at intervals, beginning with the year of 1859. The Rev. Francis Lordemann attended the Catholics here more or less regularly until 1888, when Kokomo needed his all-time attention. From 1888 until 1892, and again from 1896 until 1898, the Franciscan Fathers of Lafayette were in charge.

The Rev. John Blum, who took charge from 1892 until April, 1896 was the first resident pastor. The Rev. P. J. O'Reilly served from September 1898 to June, 1899, and built the present rectory. He was succeeded by the Rev. F. J. Jansen, who was pastor from June, 1899 until October, 1906. His successor, the Rev. W. B. Hordeman, is still in charge after thirty-four years of arduous and zealous service in a very beautiful city, where Catholics have always been comparatively few. Father Hordeman built the present beautiful church in 1912. He purchased a large building in 1930 to serve as a sort of Community Center.

Father Hordeman was born at Rensselaer on September 19, 1875. He prepared for the holy priesthood at St. Joseph's College and Mt. St. Mary's Seminary. He was ordained June 17, 1905, by the late Bishop Alerding. During the first sixteen months of his priesthood, Father Hordeman had various temporary assignments, and in October 28, 1906, was made pastor of St. Mary's, this city.

EARL PARK

St. John the Baptist Church

1880

The Catholics of Earl Park were first attended by the pastor of a little church that no longer exists, but absorbed by the parish of Goodland. They had also been visited from Rensselaer, Kentland and Fowler.

The first resident pastor of Earl Park was the Rev. Thomas Wagner, C.S.C., who had charge from 1887 until 1895. He was succeeded by the Rev. Peter J. Weber who, during his pastorate, running from August 1895 to August, 1919, erected the present very beautiful church, converted the old church into a school and built the first rectory. The Rev. Francis Ege was in charge for a few months and then the Rev. Gustave Hottenroth served from January 1, 1920 until April, 1923 and was succeeded by the Rev. A. J. Copenolle who has been in charge ever since. Sisters of St. Francis have charge of the school.

Father Copenolle erected the present school and convent, remodeled both the church and rectory at considerable expense, yet the parish is practically free of indebtedness. Following the death of the Very Rev. Msgr. Charles Dhe in June, 1939, Father Copenolle was appointed Dean of the Lafayette District where he is supervising in a very splendid manner the various activities fostered by the Bishop.

The Rev. A. J. Copenolle was born in Brooklyn, N. Y., on May 8, 1891, and prepared for the holy priesthood at St. Joseph's college and St. Bernard's Seminary, Rochester, N. Y., and was ordained on June 16, 1916, by

Bishop Alerding. He served as assistant at St. Vincent's, Logansport from June 1916 to 1923 when he was appointed pastor of St. John Baptist, Earl Park. In July 1940 he was appointed Dean of the Lafayette District, and in June 1941 was elevated to the rank of Papal Chamberlain.

RENSSELAER

St. Augustine's Church

1882

Rensselaer is associated in the minds of most of us more with St. Joseph's College, with the site of the first Boys' Diocesan Orphanage, with an Indian School, than it is with the parish church located in the center of town. The Rev. M. Zumbuelte in 1882 began the erection of the original St. Augustine church, which was not dedicated until 1885. In 1888 Father Zumbuelte was succeeded by the Rev. George Willard for seven months whereupon the parish was transferred by the Bishop to the Fathers of the Precious Blood.

It has had twelve resident pastors, all of the Precious Blood Community. The first school, which is still in use, was erected by the Rev. Thomas Meyer, C.P.P.S. in 1903. It is in charge of Sisters of the Precious Blood.

The first rectory, also still in use, was built by the Rev. Christian Daniel in 1910. The convent was purchased and moved to the church property in 1906 by Father Meyer. The Rev. Stanislaus Greiwe, C.P.P.S., who was in charge from July, 1930 until May, 1939, succeeded in creating a considerable fund for the erection of a new church, the construction of which was placed in the hands of the Rev. A. A. Gerhardstein, C.P.P.S., the present pastor. It is an ornament to the city of Rensselaer and is one of the finest in the Diocese. It was solemnly dedicated by Bishop Noll on June 2, 1940.

OTTERBEIN—BARRYDALE

OTTERBEIN

St. Charles' Church

1902

We have here a case of the mission becoming the

residence place of the priest. Prior to 1902 the Catholics at Otterbein attended Mass either at Oxford or Barrydale. The Rev. Charles E. McCabe, pastor of Barrydale, organized the parish and in June, 1902 the present brick church was built. Otterbein was continued as a mission from Barrydale until June, 1931 when the Rev. Joseph C. Keating rented a house in Otterbein and became its first resident pastor, giving to the Barrydale people regular Sunday Mass as theretofore. In 1939 a rectory was built beside the church at Otterbein by the Rev. Ladislaus Krause, the present pastor, who was given charge in June, 1937.

Father Krause was born in Poland on June 22, 1899. He prepared for the priesthood at Holy Trinity High school and college in Chicago, and at Orchard Lake, Michigan. He was ordained June 14, 1925 by Bishop Plagens, Detroit, Mich. For three months he served as assistant at St. John's, Whiting, and for nine months at St. Mary's, Crown Point. He spent five years as assistant at St. John Cantius', Indiana Harbor, and in July, 1931 was appointed temporary chaplain at Holy Family Hospital, LaPorte, and as assistant to the pastor of St. Peter's, that city. In September, 1931, he was assigned as assistant to St. Adalbert's, Whiting, and on June 16, 1937 was appointed to his present charge.

BARRYDALE

St. Bridget's Church

1873

The settlement around St. Bridget Church was named Barrydale by the Rev. Charles E. McCabe, who was the first resident pastor, from July 1, 1901 to January, 1906; it had formerly been known as the "Ditch," so named because of the large open ditch situated one mile from the church. Mass was said here by priests attached to St. Mary's, Lafayette, beginning about 1860. After Oxford received a resident pastor, Barrydale became a mission of that place. The present church was erected by the Rev. W. C. Miller in 1896, after which the old

church was converted into a hall. The present rectory was built by the Rev. Charles McCabe in 1901. Due to the appointment of a pastor at Otterbein in 1921, Barrydale became a mission of Otterbein, and the rectory was sold and moved from the premises in 1939.

The Rev. M. J. Ford was the second resident pastor and spent twenty-five years there, namely from January 1906 until June, 1931 when he was retired because of ill health. The Rev. Joseph C. Keating attended Barrydale from Otterbein from June, 1931, until June, 1937, when he was succeeded by the Rev. Ladislaus S. Krause.

GOODLAND

Ss. Peter & Paul Church

1903

Many of the parishioners of this place formerly belonged to a country parish which has been discontinued even as a mission, namely that which was known as St. Anthony's or Dehner's. A benefactor of the latter church was Anthony Dehner, in whose home the pioneer priests were wont to say Mass. During 1863 and 1864 St. Anthony's was attended from the Indian School at Rensselaer by the Rev. Joseph Stephan.

Father Messman built the little church at St. Anthony's in 1870. The rectory at St. Anthony's was built in 1876 by the Rev. F. X. Ege.

The first resident priest at Goodland was the Rev. Gregory A. Zern, who had charge from October, 1903 to Oct. 1905, and built the present church a few months before he took up his residence there. The Rev. Ignatius Zircher had charge from October, 1905 until June, 1912. He built the present rectory in 1908. The Rev. A. Heneberger served as pastor from October 1913 to December, 1921, and was followed for six months by the Rev. Alphonse Miller, C.P.P.S. Father George Angermaier was pastor from June 1922 until March, 1926, and was succeeded by the Rev. E. F. Eisenhardt from March, 1926 until January, 1933, who was replaced by the Rev. A. A. Kohne, the present pastor.

Father Kohne was born at Decatur on February 6, 1901. He pursued his ecclesiastical studies at St. Joseph's College and Mt. St. Mary's Seminary. He was ordained on June 11, 1927 by Bishop Noll. He served as assistant one year at Holy Angels, Gary, when he was given a leave of absence because of ill health. In July, 1930, he became assistant at All Saints, Hammond, and in January, 1933, was appointed pastor at Ss. Peter and Paul's, Goodland.

Lafayette Deanery Priests Not Engaged In Parish Work

The Rev. Edward J. Freiburger was appointed chaplain at St. Joseph Orphanage on January 9, 1914, and although the Orphanage for boys has been discontinued, it has not been deemed advisable to withdraw the long-time chaplain from considerable work still incident to the care of that property, and to the direction of its affairs.

Father Freiburger was born at Sheldon (Yoder), Indiana, on October 23, 1880. He pursued his studies for the holy priesthood at St. Joseph's College, Collegeville, and at Mount St. Mary's, Cincinnati, and was ordained on June 21, 1912, by Bishop Alerding.

After serving as assistant at St. Mary's, Decatur, from July 6, 1912, to January 9, 1941, he was given the chaplaincy at St. Joseph's Orphans' Home.

Father Freiburger holds the office of Diocesan Director of the Catholic Rural Life Conference.

Franciscan Fathers fill chaplaincies at St. Francis Convent and St. Elizabeth Hospital, and also at St. Anthony's Home, Lafayette.

The State Soldiers' Home is attended from St. Ann's parish, Lafayette.

The Catholic students at Purdue have not as yet a resident chaplain, but the spiritual care of the students has been entrusted to the first assistant at St. Mary's.

Muncie Deanery

Rt. Rev. Msgr. Thomas J. Travers, Anderson, Dean

The Muncie District embraces the territory known as the "Gas Belt," because in the late 90's, gas, in great quantities was discovered in that region and led to the rapid growth of small towns and cities through the establishment particularly of glass factories. The present Dean of this District lives at Anderson, which was one of the cities which profited by the gas and oil boom, and which underwent no special slump after these valuable products of Mother Earth gave out, because other important industries moved into Anderson. This is equally true of Muncie, and in part, of Marion, and Hartford City.

In this deanery are located St. John's Hospital, Anderson, of which Fr. T. A. Crumley, C. S. C. is Chaplain; the Mercy Hospital at Elwood; the Motherhouse of the Sisters of St. Joseph, at Tipton, whose Chaplain is the Rev. D. L. Faurote; the Ball State Teachers' College, located at Muncie; the National Soldiers' Home near Marion, the Catholic inmates of which are attended by the pastor at Gas City; the State Reformatory at Pendleton, attended by the assistant of St. Mary's, Anderson.

Fairmount is a mission attended by the Chaplain of St. John's Hospital, Anderson; Winchester is a mission attended from Portland, and Redkey is attended from Dunkirk.

ANDERSON

St. Mary's Church

1860

While the few Catholic people resident in and near Anderson were attended periodically by a priest from Logansport as far back as 1840, Father Clark, then resident at Lafayette, broke ground for a little church at Anderson in the year 1858, but the church was not dedicated until after 1860, during the pastorate of the Rev.

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church, the one now in use. Father Mulcahy converted the old church into a school and erected a new residence for the Sisters in 1898.

Father Mulcahy died early in 1911, and was succeeded by the Rev. Thomas A. Mungovan, who reduced the existing indebtedness considerably. Father Mungovan died after a lingering illness in June, 1917, and was succeeded by the Rev. Thomas A. Travers the following month.

Msgr. Travers has to his credit the erection of an excellent large school building, and an up-to-date convent for the Sisters of the Holy Cross, who conduct a complete High School along with the elementary school; also an addition to the rectory.

The Rt. Rev. Msgr. Thomas A. Travers was born in Fort Wayne, May 19, 1880. His ecclesiastical studies



The Rt. Rev. Msgr. Thomas J.
Travers, Dean.

For sketch of Msgr. Travers see
St. Mary's Church, Anderson.

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Diocesan Priests of the Muncie Deanery, June 1940

were made at St. Joseph's College, Rensselaer, at the Seminaries of St. Paul and Rochester, New York. He was elevated to the holy priesthood on June 18, 1904, by Bishop Alerding. He was appointed assistant July 2, 1904 to St. Vincent's, Logansport and before going to Anderson he held pastorates at Fairmont and Portland.

Msgr. Travers was elevated to the rank of Domestic Prelate in the fall of 1938. He has served as Diocesan Consultor and an Officer of the Fort Wayne Diocesan Foundation.

Msgr. Travers is assisted by the Rev. James Stapleton, who was born at Caragher, Ohio on March 23, 1907. He attended St. Joseph's College and St. Gregory's and Mt. St. Mary's Seminaries and was ordained May 22, 1937 by Bishop Noll. For one year he assisted the Rev. Frederick Westendorf at the Settlement House, Gary, then attended Notre Dame University for one year while assisting the pastor at St. Matthew's, South Bend. On July 8, 1939 he was appointed assistant at St. Mary's, Anderson.

MUNCIE

St. Lawrence's Church

1869

The few Catholics in and around Muncie were attended from Indianapolis until 1869, when the Rev. Lawrence Lamoor, pastor of Union City, began the building of a little church on the corner of Charles and Hackley Streets.

The dedication of this church, named after St. Lawrence, did not take place until 1873, and until the arrival of the Rev. Wm. G. Schmidt it remained a mission church attached to Anderson.

Father Schmidt built a small frame residence for himself, and then a frame school house in 1881. In 1895 he dedicated a beautiful large brick church to replace the earlier structure, converting the latter into school rooms.

In 1899 he built the rectory now in use, and in 1901 began the building of a new school, demolishing the old.

Since 1886 the Sisters of St. Agnes have had charge of the school. They succeeded the Sisters of St. Joseph.

Father Schmidt retired from all parish work in the spring of 1920 and moved to California, where he died in December, 1931.

On June 17th, 1920, the Rev. Edward J. Houlihan was appointed pastor of St. Lawrence's church. He, with the help of Daniel Broderick, replaced the old altars and communion railing with beautiful marble altars and renovated the church generally.

Father Houlihan began the accumulation of a fund with which to provide a future Catholic High School, and with which to lend some assistance to a new parish in prospect. He purchased property for this purpose, although when the new parish was finally organized in 1930, a more suitable site was purchased. Fr. Houlihan died August 16, 1940. On Oct. 1, 1940 the Very Rev. Msgr. Felix Seroczynski was appointed to succeed him.

Monsignor Seroczynski was born at Warsaw, Indiana, March 5, 1879. He pursued his ecclesiastical studies at St. Joseph's College, Rensselaer, and at Mt. St. Mary's Seminary. He was ordained on June 18, 1904, by Bishop Alers. He had previously held pastorates at North Hammond, Mishawaka, and Elkhart.

In the fall of 1938 The Rev. Felix Seroczynski was made a Prelate of Honour. Msgr. Seroczynski is a lover of books and owns an immense library. Years ago he wrote for the Catholic Encyclopedia the ar-



Very Rev. Msgr. Felix Seroczynski

icles dealing with the fall of 1938 Felix Seroczynski made a Prelate of Honour. Msgr. Seroczynski is a lover of books and owns an immense library. Years ago he wrote for the Catholic Encyclopedia the ar-

ing with "Poles in the United States".

Msgr. Seroczynski is assisted by the Rev. Jos. Lenk.

The Rev. Joseph Lenk was born in Fort Wayne on September 22, 1912. He attended St. Joseph's College and Mt. St. Mary's Seminary. He was ordained on June 3, 1939 by Bishop Noll, and was appointed assistant at St. Lawrence, this city.

St. Mary's Church

1930

As the city of Muncie grew westward and Catholics moved in that direction, it was deemed necessary to divide St. Lawrence's parish and to erect a separate church for them. In July, 1930 the Rev. Edgar Cyr, who had been assistant at St. Mary's, Anderson, was moved to Muncie to organize the new parish. He lived for some time with the pastor of St. Lawrence's, but soon purchased a residence which had belonged to a Methodist minister.

Father Cyr and his committee selected very valuable property for the site of their new parish buildings and began immediately the erection of a low-walled stone church, intended ultimately for a school. A portion of the high school fund, created by Father Houlihan, of St. Lawrence parish, was given to the new parish as a down payment on the property purchased. Considering that this new parish was started at the very beginning of the industrial depression, the people of St. Mary's, working with the pastor are to be commended for the sacrifices they made. They are now gathering subscriptions for the purpose of erecting a school.

The Rev. Edgar Cyr was born at Fowler on November 7, 1896. He made his ecclesiastical studies at St. Joseph's College and Mt. St. Mary's Seminary, and was ordained May 21, 1921 by the late Bishop Alerding. He served as assistant at St. Mary's, Anderson, for nine years, and on July 3, 1930 was selected to organize what is now St. Mary's parish.

UNION CITY

St. Mary's Church

1856

The Catholics of this town, which is situated in two states, and therefore bears the name "Union" City, were visited in 1854 from Sidney, Ohio. When the Diocese was established in 1857 the question was raised whether this parish belonged to the Archdiocese of Cincinnati or to the new Diocese of Fort Wayne; but it is of record that priests of the Fort Wayne Diocese have had charge of the Catholics here from the year 1857.

The first resident pastor was the Rev. J. McMahon, who served from 1862 until 1867. Then came the Rev. M. Von Schwedler from 1867 to 1870; Rev. L. Lamour from 1870 to 1872; the Rev. M. F. Noll from 1872 until 1875. The latter was succeeded by the Rev. Jeremiah Quinlan, who was pastor for fifteen years; the Rev. Francis King was here for nine years; the Rev. M. Byrne for two years; the Rev. J. P. Durham for eight years; the Rev. Joachim Baker from 1909 to 1915; the Rev. John Schmitz from 1915 to 1922; the Rev. James Durham from 1922 to 1925, and the Rev. M. Shea from 1925 to 1935, when the Rev. Theo. J. Hammes, the present pastor, was appointed in 1935.

Union City's first church, a log chapel, was erected in 1856 by Father McClare; its second church, by the Rev. M. J. McMahon, in 1863; its present church, by the Rev. Francis King in 1893. The first school was erected by the Rev. Jeremiah Quinlan in 1877, and the present school by the Rev. J. P. Durham in 1907. The first rectory was erected by the Rev. M. J. McMahon in 1865, the present rectory, by the Rev. Joachim Baker, in 1911. The first convent was erected by the Rev. J. Quinlan in 1877, and the present combination convent and school by the Rev. J. P. Durham, in 1907. The school is taught by the Sisters of Holy Cross.

The Rev. Theodore J. Hammes was born at Racine, Wisconsin on April 4, 1885. He attended St. Joseph's College, St. Francis Seminary and St. Meinrad's Semin-

ary, and was ordained May 21, 1912, by Bishop Alerding. Father Hammes assisted at St. Patrick's, Kokomo, from June, 1912 until September 1917, when he was made pastor at Sacred Heart church, Wanatah. In July, 1923, he organized St. Matthew parish, South Bend. In July, 1933, he was transferred to St. John's, Goshen, and in September 1935 to Union City.

BRYANT

Holy Trinity Church

1861

Holy Trinity church is a model country parish where parishioners practically all live within two miles of the church, where the parochial school is attended by every farmer's children, and where there are no mixed marriages. The parish, has, from its foundation, been in charge of the Precious Blood Fathers, and, because there were frequent changes, the number of pastors is too large to enumerate here.

The first church was built in 1861 by the Rev. Rochus Schuelely, C. PP. S. In 1880 the first school was built by the Rev. Joseph Uphaus, who also built the present church in 1885. The present school was built by the Rev. P. Mayer in 1909, who also built the rectory. The present convent was built in 1919 after St. Mary's Home was vacated by the Sisters of the Precious Blood in that year. This Order teaches in the school. The present pastor, the Rev. Victor Wagner, C.P.P.S., has had a very successful pastorate.

MARION

St. Paul's Church

1868

For many years priests from Peru, Wabash, Kokomo and Union City attended Marion as a Mission. In 1868 a frame church was built by Father Borg. The first resident pastor was the Rev. P. Frawley who designed and started the building of the rectory. He was succeeded by the Rev. M. F. Kelly, 1876-1882; the Rev. James A. Tuigg, May, 1882-1883; the Rev. A. J. Strueder, from

May 1883 to September, 1884; the Rev. M. Joy, September 1884; the Rev. John Grogan, from October 1884 to January 1894; the Rev. W. J. Quinlan from January, 1894 until 1907; the Rev. P. J. Crawley from June, 1907 to January, 1909, when the Rev. P. J. Durham was appointed to succeed him. He remained until September, 1932.

On March 4, 1894, a second frame church at the corner of Ninth and Branson Sts. was dedicated by the Very Rev. Joseph Brammer, and on September 30, 1895, ground was broken for the new St. Paul's church. In 1897 the rectory was remodeled, enlarged and furnished.

In 1909 a school was opened by Father Durham who purchased a frame building of ten commodious rooms as a home for the teaching Sisters of St. Joseph. In 1924 the school was enlarged. A full high school course is now taught at St. Paul's.

In December 1922, a fine structure on the corner of Washington and Seventh streets that had been erected by the Marion Conservatory of Music was purchased by St. Paul's congregation to be used as a community hall for the various social activities.

Father Durham was appointed Vicar General in 1927 and elevated to the rank of Domestic Prelate in June 1928. In the fall of 1932 he retired from active parish work and moved to Fort Wayne, where he purchased a residence on West Washington St. For several years his health was very poor, and he spent the winters at St. Joseph's Hospital, where he died on January 23, 1940. During his retirement Msgr. Durham acted as Officialis of the Matrimonial Court, and served as Director of Catholic Charitable institutions.

Msgr. Durham was succeeded in October, 1932 by the Rev. John A. McCarthy who, assisted by the Rev. Maurice Foley, is continuing the fine work of his predecessor. He recently had the church beautifully frescoed.

Father McCarthy was born on June 21, 1885 at Fort Wayne, and later moved with his family to Garrett, where he attended the parish school. He pursued his studies at St. Joseph's College and at St. Bernard's Seminary,

Rochester. He was ordained June 17, 1911 by the late Bishop Alerding. He served as assistant at the Cathedral from June 1911 until September 1920 when he was made pastor of St. Ann's, Lafayette. In October, 1932 he succeeded Msgr. Durham at St. Paul's, Marion.

The Rev. Maurice Foley was born on Sept. 26, 1907; he prepared for the priesthood at St. Francis, Wisconsin, and St. Gregory's and Mt. St. Mary's, Cincinnati. He was ordained May 26, 1934. His first assignment was assistant at St. Patrick's, Fort Wayne where he remained until July 2, 1936 when he was transferred to St. Paul's.

TIPTON

St. John's Church

1874

The Catholics in and around Tipton in the early days were visited occasionally from distant points, even from Indianapolis. Beginning with 1860 they were attended from Peru and Kokomo. The first church was erected by the Rev. Francis Lordemann in 1874, while pastor at Kokomo.

The Rev. F. G. Lentz was the first resident pastor of St. John's, beginning in July, 1876. In that year he built a priest's house. In 1881 he built an addition to the little church, which was destroyed by fire in 1885. In the same year he erected a brick and stone school which is still in charge of the Sisters of St. Joseph. Since the Sisters had erected a rather large convent adjoining the church property, part of their house was used for divine services until the present church, dedicated August, 1891, was ready for the faithful.

The Rev. Anthony J. Kroeger succeeded Father Lordemann before the church was quite completed. In 1897 Father Kroeger built a new rectory. The Rev. Anthony Henneberger replaced Father Kroeger in January, 1907, and remained until 1913 when the Rev. F. Joseph Bilstein was appointed pastor. He is still in charge after a pastorate of twenty-seven years, and, in June 1941, will observe the Golden Jubilee of his ordination to the holy priesthood which he has honored these fifty years.

Father Bilstein was born at Oestinghausen, Germany, on February 12, 1867. He attended a preparatory seminary in Europe and completed his studies for the holy priesthood at St. Francis, Wisconsin, and was ordained on June 7, 1891, by Bishop O'Hara at Wilkes-Barre, Pa. He served four years in the Diocese of Scranton before being received into the Diocese of Fort Wayne, when he was made assistant at St. Paul's, Fort Wayne, and then was placed over St. Anthony's, Benton County, until October, 1900. During the next thirteen years he was pastor of Monterey and Kouts, and appointed pastor of St. John's, Tipton, on October 1, 1913.

PORTLAND—WINCHESTER

PORTLAND

Immaculate Conception Church

1876

The Fathers of the Precious Blood were the first to visit the few scattered Catholics resident in and around Portland, among them one who became the second Bishop of Fort Wayne, the Rev. Joseph Dwenger, C. PP. S.

The Precious Blood Fathers from Fort Recovery, Ohio, and from St. Mary's Home, New Corydon, attended Portland from 1856 until 1868. In 1876 the Rev. George Fleish, C. PP. S., built the first church which is still in use. In 1888 the Rev. Joachim Baker, who was the first Diocesan priest to serve Portland Catholics, purchased a small house and lot to serve as a priest's home. In 1906 the Rev. L. A. Eberle built an addition to the church. Alterations and extensions have been made on both church and rectory since that time, the latest by Father Derrick. Father Baker was succeeded in turn by the Revs. C. Maujay; James P. Lascher; T. M. Conroy; L. R. Paquet; L. A. Eberle; T. J. Travers; E. H. Vurpillat; Charles W. Marr; Leo J. Dufrane; E. T. Fallon; R. G. Derrick; and F. J. McAuliffe, who was succeeded in the fall of 1940, by the Rev. Matthias Bodinger.

The Rev. Matthias Bodinger was born in Hungary on August 27, 1901. He studied at St. Lawrence's college, Mt. Calvary, and at Mt. St. Mary's Seminary. He was

ordained June 11, 1927, by Bishop Noll. He served as assistant at Holy Trinity Hungarian church, East Chicago, for three years, and then for five years as assistant at St. Paul's, Fort Wayne. After seven months at St. Mary's, Michigan City, he was appointed assistant at St. Bavo's, Mishawaka, in September, 1935, and the fall of 1940 received his present appointment.

WINCHESTER

St. Joseph's Church

1882

Winchester never had a resident pastor, but was a mission through all the years from Union City except during short intervals when it was cared for by the pastor at Portland. The church was built in 1882, by the Rev. Jeremiah Quinlan, then the pastor of Portland. In the spring of 1941, when Dunkirk was given a resident pastor, Winchester was attached to Portland as a mission with the Rev. Matthias Bodinger in charge.

The Catechists of Victory Noll have conducted vacation schools at this place.

ELWOOD

St. Joseph's Church

1881

The pioneer Catholics of Elwood, like those of Anderson, received occasional spiritual attention from priests who came to them either from Logansport or Lafayette. From 1860 to 1865 Elwood was a mission of Anderson, although the place was called Quincy at that time.

Its first church, dedicated in 1881, was erected by the Rev. J. B. Crawley, pastor of St. Mary's church, Anderson; it continued to be attended until the year 1889 by the Rev. F. C. Wiechmann.

Elwood's first resident pastor was appointed on July 29, 1889, in the person of the Rev. Balthasar Biegel. Father Biegel was the builder of all the parochial buildings and of the Mercy Hospital at Elwood.

School has been conducted at St. Joseph's, Elwood,

practically from the beginning, and since the year 1894 the Sisters of St. Joseph have had charge.

In the year 1899 Father Biegel started the erection of the present handsome church which was dedicated in July, 1901. In that same year the first church building was converted into a school and the Sisters' convent was enlarged. A few years later Father Biegel erected a modern school, in which twelve grades were taught.

The parish is partly supported by the rent of several pieces of property near the church owned by the congregation.

In September, 1929, Father Biegel was made a Papal Chamberlain.

In September, 1933 Monsignor Biegel sustained serious injuries in an automobile accident from which he never fully recovered. He died in August, 1935, after a pastorate extending forty-five years from his ordination day. He was succeeded by the Rev. N. A. Huemmer.

Father Biegel had begun some work on the cemetery which his successor had to complete. Father Huemmer had the church renovated, and in 1940 erected an elegant modern convent for the school Sisters of St. Joseph. He is assisted by the Rev. A. Letko.

The Rev. Nicolas A. Huemmer was born at Mishawaka, on March 10, 1890. He pursued his studies for the holy priesthood at St. Joseph's College and Mt. St. Mary's Seminary, and was ordained May 25, 1918 by the late Bishop Alerding. He was assistant at St. Peter's, Fort Wayne, for five years; then appointed Chaplain at St. Joseph's Convent, Tipton, with Cicero as a mission. In July, 1927, he was made pastor of Monterey and Rochester. On April 12, 1929 he was made pastor of St. Joan of Arc parish, Kokomo, and on September 12, 1935 given his present charge. At present he is away from his parish because of illness.

The Rev. Anthony Letko was born on January 27, 1911 at Hammond. He studied at Columbia College, Du-buque, and St. Meinrad Seminary. He was ordained May 22, 1937, by Bishop Noll. On June 16, 1937 he was appointed assistant at St. Joseph's, Elwood.

HARTFORD CITY

St. John Evangelist Church

1883

This is one of the towns which had a rapid growth during the days of gas and oil which flowed plentifully from many fields in this region. Until the year 1883, when the first church was erected by Father Grogan, Catholics were so few that Mass was celebrated only twice a month or less frequently.

The first resident pastor was the Rev. Charles Dhe, who was assigned to this pastorate in March, 1894. Before ten years had elapsed he had erected a new church, school, rectory and convent besides attending the missions of Dunkirk and Montpelier where he also built churches. The Sisters of Providence had charge of the school until 1908 when they were replaced by the Sisters of St. Francis, because the people were eager to have both their boys and girls spend ten years in a Catholic school.

Father Dhe was replaced in July, 1906 by the Rev. John F. Noll, who during his four years, beautified the church and paid off most of its debt. In July, 1910 the Rev. John C. Keller succeeded Father Noll and remained until March, 1925, when he was replaced by the Rev. D. L. Monahan. He was succeeded in March, 1927 by the Rev. Edward G. Werling and, he, in turn, by the Rev. Edward M. Boney, who was in charge until July, 1933 when he was succeeded by the Rev. J. H. Moran, who is the pastor at the present time.

The Rev. James H. Moran was born at Huntington on August 29, 1892. He made his studies for the priesthood at St. Joseph's College, and Mt. St. Mary's Seminary. He was ordained to the holy priesthood on June 14, 1919 by the late Bishop Alerding. He was appointed assistant at Anderson where he served for two years and then was given the pastorate of Covington, where he remained for five years. In July, 1926, he was made pastor of St. John's, Goshen, and in July, 1933, transferred to St. John's, Hartford City.

GAS CITY

Holy Family Church

1893

The first pastor of Gas City was the Rev. F. C. Wiechmann, of Civil War fame, who erected a frame church in 1893, and a pastoral residence in 1894. At his death in 1905 he left a neat sum of money for the erection of a new church, which his successor, the Rev. Charles E. McCabe, brought to a realization. Ever since Father Wiechmann's day the pastor of Gas City has ministered to the Veterans at the National Soldiers' Home located about two miles from the town. Prior to that the Home was visited by the pastor of the Marion church.

Father McCabe was succeeded in 1920 by the Rev. James H. Durham, who was in charge until 1921, when the Rev. John A. Sullivan was appointed pastor. He was replaced in 1929 by the Rev. Leo J. Dufrane, and he, in turn, in 1934, by the Rev. Joseph A. Suelzer.

Father Suelzer was born at Fort Wayne on July 5, 1892. He pursued his classical and philosophical studies at Prairie du Chien, Wisconsin, and finished his theological studies at St. Meinrad Seminary. He was ordained May 25, 1918, by the late Bishop Alerding, and appointed assistant at St. Joseph's, Mishawaka. In June, 1920, he became assistant at St. Patrick's, Kokomo. The following June he was appointed pastor of Kouts with the mission of Wheatfield and Kniman. He organized St. Mary's parish, Griffith, beginning June, 1928. He was transferred to Ege in April 1932, and to St. Vincent Villa, Fort Wayne, 1933; and in September, 1934, was transferred to Gas City.

GENEVA

St. Mary's Church

1895

The little church at Geneva was built by the Rev. Jos. Uphaus, in 1880, who was the first priest to hold regular services there, beginning in 1878. He had charge

for 10 years. The Fathers of the Precious Blood have had this small parish throughout the years. The present church was built by the Rev. Camillus Kloeters, C. PP. S., in 1918.

The colony was known as "Irish Settlement" for many years; it is often called by that name today although there are few of Irish nationality there now.

The present pastor is the Rev. Father Lenz, C. PP. S.

The parish has declined steadily until it is one of the smallest in the Diocese having a resident pastor.

In the fall of 1940 the little church was destroyed by fire and at this writing is being rebuilt.

ALEXANDRIA

St. Mary's Church

1896

Alexandria was a small town until natural gas was discovered in and around it. The eight or ten souls located there were first attended by the Rev. P. J. Crawley, of Anderson, up to the year 1882. The few Catholics continued to be attended very infrequently when Mass was offered either in private homes or in a rented hall. The Rev. B. Biegel, of Elwood, began to visit them in 1892.

In June, 1892 the Rev. John Berg was appointed the first pastor of Alexandria with residence at Elwood. He began to collect funds for a new church but the building was postponed until December, 1895 when the Rev. Joachim Baker was appointed pastor. In 1896 Father Baker built a two story brick combination church, school and Sisters' residence. The School Sisters of Notre Dame were engaged to teach. Until 1897 Father Baker lived in a rented house, but during that year built a rectory. In 1900 an addition was built to the school. Father Baker was succeeded by the Rev. F. P. Faust in June 1909 and he by the Rev. Wm. Hoff in August, 1924, and from April, 1929 until October, 1931 by the Rev. C. A. Stoll. The present pastor, the Rev. Leo A. Scheetz, has served since October, 1931. Father Scheetz moved the church from the second to the first floor of the combina-

tion building and by adding a sanctuary and a sacristy with new entrances on the ground floor, converted it into a handsome church.

The Rev. Leo A. Scheetz was born at Earl Park on July 15, 1896. He prepared for the Holy Priesthood at St. Joseph's College and Mt. St. Mary's Seminary. He was ordained on May 21, 1921 by the late Bishop Alerding. His first appointment was All Saints, Hammond. He was appointed Chaplain of St. Vincent's Orphanage, Fort Wayne in 1922 and in 1925 was appointed pastor of Auburn with residence at Sacred Heart Hospital, Garrett. During 1930 he attended the Catholic University, Washington, D. C., and upon his return was appointed pastor at St. Mary's, Alexandria.

DUNKIRK—RED KEY

DUNKIRK

St. Mary's Church

1896

Beginning with the year 1869 Catholics here were visited by priests from Union City and Portland. When the Rev. Charles Dhe was appointed pastor at Hartford City in 1894 Dunkirk was attached to that place. Father Dhe celebrated Mass for two years in the Opera House, and in 1896 built the present church. In March, 1900, Dunkirk received its first resident pastor in the person of the Rev. Wm. S. Hogan. At that time Red Key and Albany were attached to Dunkirk as missions.

In September, 1902 the Rev. John C. Wakefer was sent to Dunkirk, who made many improvements during his tenure, which ended in 1911. The Rev. James H. Durham was in charge from 1911 until 1913, when the Rev. C. W. Marr became the pastor and remained until 1922. Dunkirk then again became a mission of Portland, of which the following priests had charge: The Revs. Leo J. Dufrane from 1922 until 1929; E. T. Fallon, from 1929 to 1934; R. G. Derrick, from 1934 to 1939 and the Rev. F. J. McAuliffe until the spring of 1941, when Dunkirk received its first resident priest.

The Rev. F. J. McAuliffe was born at Danville, Ill., on March 16, 1887. He prepared for the priesthood in the Vincentian Congregation at St. Mary's Seminary and Apostolic School at Perryville, Mo. He was ordained June 12, 1913, by Archbishop Glennon. Father McAuliffe spent several years as professor in different educational establishments of his Community and served as Chaplain for Soldiers at Danville, Ill., for five years. He was admitted into the Diocese in August, 1927, and served as assistant at St. Patrick's, Fort Wayne, until January, 1929, when he was made temporary Chaplain at St. Vincent Villa. In August, 1929, he was given the pastorate at Nix Settlement and for several years had charge of the Children's Page in OUR SUNDAY VISITOR. In July, 1939, he was given the pastorate at Portland, with Dunkirk as a mission. In October, 1940, Dunkirk became independent of Portland and Father McAuliffe was transferred to that place as pastor.

RED KEY

St. Patrick's Church

1898

Red Key was attended at intervals for twenty years from Union City and Portland. In 1898, the Rev. C. Maujay, pastor of Portland, erected a small church here. After the Rev. Wm. S. Hogan was appointed resident pastor of Dunkirk in 1900, Red Key was attached to it as a mission.

FAIRMOUNT

St. Cecilia's Church

1899

The Catholics in Fairmount were attended by priests from LaGro, Peru, Kokomo, Marion and Alexandria until the year 1899 when its first church was built during the pastorate of the Rev. Joachim Baker, of Alexandria, who was succeeded in July, 1901 by the Rev. Henry C. Kappel who remained until 1905 and built a rectory in 1902. But Father Kappel was the last resident priest. Since then the care of Fairmount is assigned to the

Chaplain of St. John's Hospital, Anderson. These chaplains have been in turn, the Revs. J. Boers, C.S.C.; P. F. Durcan, C.S.C.; G. F. Howarth, C.S.C.; E. Burns, C.S.C., and the Rev. T. A. Crumley, the present chaplain.

Muncie Deanery Priests Not Engaged In Parish Work

The Rev. David L. Faurote is chaplain at St. Joseph Convent, Tipton, having been relieved from pastoral work on July 4, 1940.

Father Faurote was born at Decatur, Indiana, on August 24, 1883. He pursued his classics at Valparaiso University, and at St. Joseph's College, Collegeville, and then went to Mount St. Mary's, Cincinnati. He was ordained on June 27, 1914, by Bishop Alerding.

Father Faurote was assistant at St. Ann's, Lafayette, until June, 1916, when he was appointed assistant at St. Mary's, Huntington. He held this post for one year, and then was appointed pastor of St. Joseph's, Lebanon, where he remained until June, 1922. His next pastorate was that of Sacred Heart, Wanatah, where he served until February 6, 1930, when he was transferred to St. Mary's, Avilla. He served until July 4, 1940 when he was given his present appointment.

The hospital at Elwood has not a resident chaplain, being attended by the priests of St. Joseph's.

The Holy Cross Fathers have, for many years, filled the chaplaincy at St. John's Hospital, Anderson. The present chaplain, the Rev. Thomas Crumley, C.S.C., also has charge of the Fairmount mission.

The Soldiers' Home at Gas City is attended by the pastor of Holy Family Church, Gas City.

South Bend Deanery

The Very Rev. John Sabo, of South Bend, Dean

The South Bend Deanery is comprised of the following parishes:

South Bend—Holy Cross, Sacred Heart, St. Adalbert's, St. Casimir's, St. Hedwig's, St. Joseph's, St. Mary's, St. Matthew's, St. Patrick's, St. Stanislaus', St. Stephen's, Our Lady of Hungary; Notre Dame—Sacred Heart, The Little Flower, Roseland, Notre Dame, St. Joseph Farm; Mishawaka—St. Bavo's, St. Joseph's, St. Monica's; Elkhart—St. Vincent's; Goshen—St. John's; LaPorte—St. Joseph's, St. Peter's, Sacred Heart; Lakeville—Sacred Heart; Michigan City—Immaculate Conception, Sacred Heart, St. Stanislaus; North Judson—Ss. Cyril and Methodius; Otis—St. Mary's; Rolling Prairie—St. John's; San Pierre—All Saints; Terre Coupee—St. Stanislaus; Walkerton—St. Patrick's; Wanatah—Sacred Heart; Plymouth—St. Michael's; Franciscville—St. Francis; Medaryville—St. Mary.

In this District there are mission churches at La-Crosse, Bremen, Francesville and Medaryville.

In this Deanery are located the 'world-renowned University of Notre Dame, with the General and Provincial Houses of the Congregation of the Holy Cross; (The Superior General only very recently moved his headquarters to Washington, D. C.) St. Mary's of the Lake and Motherhouse of the Sisters of the Holy Cross, together with the Novitiate for the three Provinces of that Order; St. Mary's Academy and College; the Novitiate for the candidates for the Priesthood and Brotherhood of the Congregation of the Holy Cross, near Rolling Prairie; The Motherhouse of the Poor Handmaids of Jesus Christ, at Donaldson; St. Joseph's Hospital, South Bend, in charge of the Sisters of Holy Cross and chaplained by a Holy Cross priest; St. Joseph's Hospital, Mishawaka, operated by the Sisters of the Poor Handmaids of Jesus Christ; St. Anthony Hospital, Michigan

City, con-
the Francis-
of Lafayette
Richard
berg is chap-
Family Hos-
Porte, con-
the same
where Rev.
Shanley is
the State
Michigan
Catholic
the Rev.
Gruenen-
Culver Mili-
emy, attend-
ers from St.
lege. In this
also are the
Central High
boys and
Joseph's Academy for girls; St. Mary's High School for boys and girls at Michigan City.



Very Rev. John Sabo, Dean
See sketch of Father Sabo under
Our Lady of Hungary parish,
South Bend.

ducted by
can Sisters,
where Rev.
Gruenen-
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pital, La-
ducted by
Order and
Francis
chaplain;
Prison at
City, whose
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girls; St.

The beginning of fairly regular spiritual attendance to the Catholics in the South Bend area dates back to 1830, when the Rev. Stephen Theodore Badin, first priest ordained in the United States, built a log chapel on property now belonging to Notre Dame. But as far back as 1824 the Pottawottamie Indians were visited by the Rev. Claude Allouez, S. J. Even at that time a small chapel was erected on the border of St. Mary's Lake. Father Badin continued to visit here until 1832, when he was succeeded by the Rev. Louis DeSaille who continued his services until 1837. Then came the Rev. Benjamin J. Petit, who was the missionary in this region from 1837 until 1839. Thereafter, from November, 1842, for many years the Fathers of the Holy Cross took charge and labored westward to the Illinois line, and to the south border of Lake County. Until 1853 there was no church



Priests of the South Bend Deanery, June 1940

in South Bend proper—the Catholics of the town having attended Mass in a chapel at Notre Dame.

Notre Dame

Sacred Heart Parish

1831

The original church built by Father Badin, was the first in the diocese. It was a log chapel, built for the Indians; it was a mission center from which spiritual attention was given to the scattered Catholics in northern Indiana and southern Michigan. In 1856 the chapel was destroyed by fire, but because of its sacred associations it was reproduced and has become a Shrine, to which many former students of Notre Dame return to have their marriage performed. Father Badin's remains are buried beneath its hallowed ground.

The successor of the Log Chapel is the spacious and beautiful church of the Sacred Heart on the University campus, built in 1871. Not even the Cathedral of Fort Wayne is the scene of so many solemn ecclesiastical functions, to which its deep sanctuary and choir stalls lend themselves. Here the several diocesan synods have been held. Here Retreats of the diocesan clergy as well as those of the Congregation of Priests and Brothers of the Holy Cross have always been conducted.

The walls of the Sacred Heart Church, as those of the Administration Building of Notre Dame, were decorated by the noted Italian artist Luigi Gregori. In 1933 these exquisite frescoes were cleaned and restored and the sacred edifice generally renewed.

The basement chapel under Sacred Heart church, the scene of many daily Masses and of hundreds of student Communions, has for many years been the parish church for people living close to Notre Dame. For ten years the Rev. George Finnegan, C. S. C., has been in charge. Two other congregations have grown out of this parish, namely that of the Little Flower at Roseland, north of Notre Dame, and a small church, east of the campus, erected almost in its entirety by Holy Cross seminarians, attended by one of the Holy Cross Fathers.

St. Joseph's Church

1853

The builder of St. Joseph church, the first in the north of South Bend, long known as Lowell, was the Rev. Edward Sorin, C.S.C., who, in the year 1853, erected a combination church and school, the former placed in charge of the Fathers of Holy Cross and the latter of the Sisters of Holy Cross. For many years this school bore the name of St. Alexius and later "The Academy of the Assumption".

After Father L'Etourneau erected a new frame church in 1867, St. Joseph's was given its first resident pastor in the person of the Rev. Frere in July, 1869. He was succeeded by the Rev. Wm. Demers, C. S. C., in 1870. In December, 1872, the church was destroyed by fire. Father Sorin then erected a brick combination church and school with living quarters for priests and teachers. Father Lauth, C. S. C., became pastor; he had several successors until the Rev. F. Fallize, C.S.C., built the present church in 1882. In 1884 he erected a two story brick building for a boys' school and hall. However, in the year 1886, the Sisters of Holy Cross took charge of the teaching of both boys and girls.

Under the pastorate of the Rev. M. J. Stoffel C.S.C., the boys' school and hall were converted into the pastor's residence. The St. Joseph parish had among future pastors the Revs. Peter Lauth and Patrick Carroll, the latter now editor of the *Ave Maria*.

From the year 1922 until 1931 the Rev. Wm. Lenartz, C.S.C., had charge of St. Joseph's, and in the year 1926 erected a large modern school. He was succeeded by the Rev. John O'Rourke, C.S.C., who remained until July, 1939, when he was relieved by the Rev. Wendell Corcoran, C. S. C., the present pastor, who has made a great many improvements and has succeeded very well in the reduction of the church debt.

Father Corcoran has had two Fathers of the Holy Cross as assistants.

St. Patrick's Church

1859

The second parish started in South Bend was St. Patrick's. The original structure was built by the Rev. Thomas Carroll, C. S. C., in the year 1859. It was of brick and measured 60 x 30. The money for the structure was gathered throughout the country, but principally in New Orleans.

Father P. P. Cooney, C. S. C., built an addition to the church, including a transept, which served in turn as a school and a place of worship for German and Polish Catholics. St. Patrick's church served all the Catholics west of the St. Joseph River at this time.

The Rev. D. J. Spillard, C. S. C., sold this property for \$8,000.00 and with the money built the present parochial residence.

In 1887 the Rev. D. J. Hagerty, C. S. C., completed the present Gothic church on Taylor Street at a cost of \$45,000.00.

St. Patrick School for Boys was built in 1898, by Father Clark, C. S. C. The Sisters of the Holy Cross conduct a school for girls immediately adjacent to the church. It belongs to the Sisters and was started in 1886.

The Rev. John V. Clark was succeeded by Father Hagerty in 1893, and he in turn was succeeded by the Rev. John De Groote, in 1899. During Father De Groote's pastorate the parish was divided and St. Matthew's parish was formed. In 1922 Father DeGroote was succeeded by Father Maloney, during whose pastorate the new Holy Cross parish on the northwest side was formed, St. Patrick's having contributed the money with which to purchase the site. Father Maloney was succeeded by the Rev. P. Maguire and he by Father F. Minnick; Father Maguire was returned to the parish in 1937 and in July, 1940 was succeeded by the Rev. Patrick H. Dolan, C.S.C.

St. Hedwig's Church

1877

People from Poland began to settle in South Bend in 1869 and, with the growth of the Studebaker and other

industries in that city, they came in increasing numbers until today they support four large parishes. Until the year 1877 they were attended from Chicago and from Otis, Indiana. On July 1, 1877, the Rev. Valentine Czyzewski, C. S. C., completed the original frame church which was destroyed by a cyclone in 1879. New property was purchased and the present church was completed in April, 1883, under the same pastor. This church was completely remodeled in 1898. Father Czyzewski built a brick school in 1894, which was destroyed by fire two years later, when there was erected a new school, containing twelve classrooms, which was taught until June 1938 by the Sisters of Holy Cross, but which is now in charge of the Sisters of St. Francis of Kunegunda. The priests' rectory was purchased by Father Czyzewski and moved to its present site.

Father Czyzewski remained pastor until 1913, when he was succeeded by the Rev. Anthony Zubowicz, C. S. C., who served until 1925. He was succeeded by the Rev. Stanislaus Gruza, C. S. C., who had the church solemnly consecrated. He purchased new property, built a high school, and erected a most modern convent for the Sisters who had heretofore resided at St. Patrick's convent. Father Gruza was succeeded in 1934 by the Rev. F. Luzny, who succeeded in procuring from the Mayor a fifty year lease, at a nominal rental, on a public school building to which he transferred St. Hedwig's High School and gave it the name of South Bend Catholic High School.

In July, 1940 Father Gruza was brought back to St. Hedwig's.

St. Mary's Church

1883

Catholics of German nationality in South Bend are traceable back to the year 1850. They first attended Mass at Notre Dame and later at St. Patrick's. In 1882 the Rev. Peter Johannes, C. S. C., was appointed by his Community to wait on the German Catholics of that city. He purchased property on which he completed the erection of a church in 1883. A school was opened simul-

taneously, with the sacristy as a classroom. In 1884 a one story frame school building was erected. In November, 1891 a second story was built to this structure. The Sisters of the Holy Cross have been in charge of the school since it was enlarged. Father Johannes resided with the pastor of St. Patrick's, which is less than two blocks away, until August, 1895, when he purchased a house and lot next to his church.

Father Johannes was succeeded, after his death in 1904, by the Rev. J. M. Scherer, C. S. C. In 1914 the church was enlarged, veneered with brick, and a central heating plant installed. Upon the death of Father Scherer in February, 1923, the Rev. Michael Oswald was appointed pastor. Father Oswald purchased additional property back of the school and also sixteen lots in the southwest part of South Bend as a site for a new church for the German Catholics, owing to the inroads made by the colored people into the vicinity of St. Mary's. It is not likely that a new national parish will be started.

Father Oswald was succeeded in July, 1939, by the Rev. Wm. Lennartz, C. S. C.

Sacred Heart Church

1896

Factories in Mishawaka and South Bend brought a number of Belgians to these two cities. When the number in South Bend increased to fifty families, the Rev. Henry Paanakker, C. S. C., was directed by his Community to organize them into a separate parish. He immediately purchased property and erected a two story structure to serve the purpose of both church and school. The pastor made his home in the sacristy. Later he bought a two story frame house and moved it to the church property. Father Paanakker died in 1906, and was succeeded temporarily by the Revs. Peter Kline, C.S.C., Alphonse Just, C. S. C., and Charles Stuer, a secular priest. Thereafter the parish continued to be pastored by Diocesan priests.

The Rev. Charles Fisher was pastor from 1908 until 1921, and erected the present school, in 1908. The Rev.

G. Lecoutere followed in 1921, and remained until 1935, when he retired from active parish work because of illness. He erected the present rectory. The Dominican Sisters, who have charge of the school, live in a rented house. The Rev. E. J. Philippe was appointed pastor in 1936. Besides building an addition to the rectory and renovating the church completely, Father Philippe has done much to build up the spiritual life of the parish.

Beginning in 1938 priests of the Diocese, who have been pursuing higher studies at the University of Notre Dame, have assisted Father Philippe. At present he is assisted at week-ends by a priest from Notre Dame.

The Rev. Edmund Philippe who was born in Belgium, came to this country to minister to his countrymen. Upon the retirement of Father Lecoutere, whose death soon followed, he was appointed pastor of Sacred Heart Church September 12, 1936.

St. Stanislaus' Church

1898

For the convenience of Polish Catholics residing in the northwest section of the city, St. Stanislaus' congregation, then comprising sixty families, was formed in the year 1898, by the pastor of St. Hedwig's, the Rev. Father Czyzewski.

The first pastor, the Rev. H. Jarzynski, C. S. C., and his immediate successor, the Rev. R. A. Marciniak, C. S. C., resided at St. Hedwig's rectory. A residence was built for the pastor of the new congregation in 1903.

School was held in the basement of the church until 1905 when the present spacious school, conducted by the Sisters of the Holy Cross, was built. In 1916 a convent was built for the Sisters and an addition was made to the school.

St. Stanislaus' church, enlarged by the Rev. Roman Marciniak, C.S.C. in the year 1913, now serves a large congregation.

In July, 1928 the Rev. B. J. Sztuczko, C. S. C., was appointed pastor of St. Stanislaus' church. He built an addition to the convent and made other improvements

on the church and school. Father Sztuczko was succeeded by the Rev. S. J. Gorka, C. S. C., and he, in turn, by the Rev. S. Kuszynski, C. S. C., who made extensive improvements on the property, purchased property for future use, reduced the indebtedness considerably, and following a vote by the young people, introduced an English sermon for them.

Father Kuszynski, C. S. C., was succeeded in July, 1940, by the Rev. Anthony Rosewicz, C. S. C.

St. Casimir's Church

1899

One year after a church was built for the Polish people in the southeastern part of South Bend, a church was erected for the Poles living in the southwestern part of the city. Property was purchased by Father Czyzewski of St. Hedwig's, and in June, 1898, the Rev. Zubowicz, C. S. C. was appointed the first pastor of the new parish. He erected a two story brick combination church and school in 1899. The following year Father Zubowicz was relieved by the Rev. E. Raczynski, C. S. C., who died three years later. During his pastorate he built the present rectory. Father Zubowicz was returned to the parish and liquidated the entire indebtedness entailed by the earlier building program.

The Rev. Boniface Iwaszewski was appointed in 1910, but served only three months when he was succeeded by the Rev. Stanislaus Gruza, who served for two years, when the Rev. Stanislaus Gorka became pastor in September, 1915. He served the parish for 16 years and built the convent for the Sisters of the Holy Family in 1919, and the present beautiful church in 1924. The Rev. Anthony Rosewicz succeeded Father Gorka in July, 1931 and was succeeded by the same priest in 1937.

St. Stephen's Church

1900

Hungarian Catholics began to move into South Bend about the year 1882 and their number steadily increased. In the year 1893, a special Mass was provided for them

at St. Mary's church, while they never lost sight of the need of a parish of their own and began to collect money for this purpose several years before a pastor was provided for them.

In the year 1900 Bishop Alerding approved of the appointment of the Rev. Michael Biro, C. S. C., as the first pastor of the Hungarian people. This priest purchased a Methodist church located on the corner of Thomas and McPherson streets, which, after the necessary alterations, was dedicated to St. Stephen of Hungary.

That same year a four classroom school was erected and placed in charge of lay teachers. By this time the congregation numbered more than four hundred families.

With the retirement of Father Biro, in 1907, the Congregation of the Holy Cross surrendered the church to secular priests, the first of whom to have charge was the Rev. John Froehlich. He erected the present church in the year 1910 at a cost of \$30,000.00.

Unfortunately this parish was divided by an independent movement sponsored by the Rev. Victor Kubinyi and Father Froehlich resigned from the parish in 1911.

His successor was the Rev. Louis Kovacs who remained less than one year because of the difficulties in the parish.

On May 1, 1912, the Rev. Alex Vallacky was appointed pastor, and remained until 1915. He restored a great deal of order and engaged Dominican Sisters to teach in the school.

Under the pastorate of the Rev. Lawrence Horvath, who was in charge from 1916 until 1922, the parish was divided and the new congregation of Our Lady of Hungary was formed.

The Rev. Count Frederick Wenckheim succeeded in 1922. He erected a new school building, containing four additional classrooms and an auditorium in 1925. He also substituted the Sisters of Divine Charity for Dominican Nuns.

Owing to the erection of the new school building, St. Stephen's parish found itself involved in a huge debt at

the time of the turning over of the parish to the Franciscan Fathers by Bishop Noll. The first pastor belonging to this Order was the Rev. Lawrence Biro, O. F. M., who was later transferred to the Cleveland Diocese and was succeeded by the Rev. Tarzicius Kukla, O. F. M.

In 1939 the Bishop turned the church back to Diocesan priests with the appointment of the Rev. Curt A. Suelzer, who is assisted by the Rev. Joseph Horvath. Father Suelzer was enthusiastically received, even though he was unfamiliar with the Magyar language, and is doing excellent work.

Quite recently he remodeled and built an addition to the rectory, which is an old residence purchased by Father Biro in 1900 and removed to the present site in 1925. The convent, occupied by the Sisters of Divine Charity, was also a former residence purchased and remodeled by the Rev. Lawrence Horvath.

The Rev. Curt A. Suelzer was born at Fort Wayne on October 28, 1902. He pursued his studies for the priesthood at the Josephinum, Columbus, Ohio, and was ordained June 2, 1928, by Bishop Noll. Father Suelzer served as assistant at the Cathedral, Fort Wayne, until July 8, 1939 when he was given his present assignment.

The Rev. Joseph Horvath was born at East Chicago, May 28, 1912. He prepared for the priesthood at Mt. Calvary, Wisconsin, and at St. Meinrad Seminary. He was ordained May 22, 1927, by Bishop Noll, and was appointed assistant at St. Emeric's, Gary, on June 16th, where he remained until July, 1938, when he was transferred to St. Stephen's, South Bend.

St. Adalbert's Church

1910

Believing that the Catholic Poles living in the southwest part of the city should have a separate parish some of their number formed St. Adalbert's Society, the purpose of which was to begin the work of organizing and collecting. They worked under the direction of Father Czyzewski, of St. Hedwig's parish, between the years 1905

and 1909, when the property was bought on Olive street between Grace and Huron.

The Rev. John Kubacki was assigned to the new church in July, 1910.

A combination church and school was dedicated by the Most Rev. Paul P. Rhode, auxiliary of Chicago. Room was also provided in this building for the Felician Sisters who were to conduct the school. Father Kubacki built a large rectory in 1915.

In February, 1920, the Rev. John W. Osadnik succeeded Father Kubacki, having come from Sacred Heart parish, LaPorte.

In the year 1925, probably the largest and most beautiful Gothic church in the diocese was begun, which was completed for dedication by Bishop Noll on April 25, 1926, the patronal feast of the church.

On the occasion of his Silver Jubilee in May, 1927, Father Osadnik was elevated to the rank of Domestic Prelate.

In May, 1931, the pastor erected a recreational hall for his young people, and in the spring of 1940 because of ill health Monsignor Osadnik retired from active work, and his first assistant, the Rev. Aloysius Jarka, was appointed acting pastor. Father Jarka had been assistant seventeen years at St. Adalbert's with a brief interruption during which he served the parish at Rolling Prairie.

Father Jarka is assisted by the Revs. Joseph Zielinski and John Moskal.

Monsignor John W. Osadnik was born May 2, 1876 in Georgenberg, Germany. He pursued his studies for the priesthood in Cracow, Poland, and was ordained as a Vincentian on July 5, 1902, by John Cardinal Puzyna, Bishop at Cracow. He came to the United States in 1908, and worked first in Conshohocken, Pa., and then in Cloquet, Minn. In 1913 he was received into the diocese of Fort Wayne and held the pastorate of the newly organized Sacred Heart Parish, LaPorte, from January, 1913, to February, 1920, at which time he was transferred to his present parish.

The Rev. Aloysius P. Jarka was born in Chicago on March 2, 1891. He prepared for the priesthood at St. Stanislaus College, Chicago, and at Orchard Lake, Michigan. He was ordained June, 1915 by Bishop Alerding. For three years he was assistant at St. Hedwig's, Gary, and attended Sacred Heart church, Gary and the Assumption church, New Chicago. From December, 1918 to February, 1920, he was assistant at St. Stanislaus, East Chicago, and then appointed assistant at St. Adalbert, February, 1923.

The Rev. Joseph Zielinski was born in Poland on June 28, 1881. He prepared for the priesthood at St. Mary's College at Detroit and Orchard Lake, Mich. He was ordained June 21, 1912 by Bishop Alerding. He served five years as assistant at St. Stanislaus', East Chicago, and was pastor for nearly six years at St. Joseph's, East Chicago. He was pastor of St. Adalbert's, Whiting, from February, 1923 until July, 1926, when he was made pastor at St. John's, Rolling Prairie. In 1937 he accepted an invitation from Msgr. Osadnik to serve as assistant at St. Adalbert's.

The Rev. John Moskal was born at Saginaw, Michigan June 22, 1904. He prepared for the priesthood at Orchard Lake, Michigan, and at Mt. St. Mary's Seminary. He was ordained May 30, 1931 by Bishop Noll. He served three years as assistant at St. Vincent's, Elkhart, and for nearly two years as Chaplain at St. Vincent Villa, Fort Wayne. In June, 1936 he was made assistant at St. Adalbert's.

Our Lady of Hungary

1916

For their greater convenience the Catholic Hungarian people of the south of South Bend erected a church in 1916 and named it the "Church of Our Lady of Hungary". It remained under the pastorate of St. Stephen's until the year 1921, when Bishop Alerding appointed the Rev. Geza Gyorfy as pastor. From that time the church functioned as a distinct parish.

For two years services were held on Catalpa avenue,

but in the year 1923 a church was opened on Calvert street. Father Gyorfy worked untiringly to provide a complete parish unit. In 1924 he built a rectory, and in 1927, he dedicated a commodious and excellently appointed new school, consisting of ten classrooms, auditorium, recreation rooms and kitchen. He also erected a new convent for the school sisters, the Daughters of Divine Charity.

At his own request Father Gyorfy was given a smaller parish and was succeeded in January, 1935, by the Rev. John Stephen Sabo, who had been his assistant from July 3, 1930. Father Sabo has found time to engage in many civic and religious activities and has been closely identified with the direction of the N. C. C. W. of the city. He was the first to bring to the entire nation's attention the great evil of lewd magazine literature, resulting later in the appointment of an Episcopal Committee by the Bishops of the United States to promote the National Organization for Decent Literature. At present Father Sabo is the Diocesan Director of this movement. He is assisted by the Rev. Jerome C. Walski and the Rev. Edward M. Roswog.

In November 1940 Father Sabo was appointed Dean of the South Bend District, succeeding the Very Rev. Msgr. Seroczynski, after the latter's transfer to St. Lawrence's parish, Muncie.

The Rev. John Stephen Sabo was born at Crome, N. J., on Jan. 25, 1905, and prepared for the priesthood at St. Joseph's College and Mt. St. Mary's Seminary. He was ordained on June 14, 1931, by Bishop Noll, and appointed as assistant at Our Lady of Hungary church, South Bend, where he has served ever since both as assistant and pastor.

The Rev. Jerome C. Walski was born April 24, 1903 at Hammond. He pursued his ecclesiastical studies at Orchard Lake, Michigan, and Mt. St. Mary's Seminary. He was ordained June 2, 1928 by Bishop Noll. He served for one year at his present assignment and then was appointed assistant at St. Hedwig's, Gary; he served as Chaplain of St. Anthony's Hospital, Michigan City from

July, 1933 to September, 1935, when he was brought back to Our Lady of Hungary.

The Rev. Edward M. Roswog was born at Kokomo, on January 29, 1909. He attended St. Joseph College, St. Gregory's and Mt. St. Mary's Seminaries. He was ordained May 22, 1937 by Bishop Noll. Three weeks later he was appointed assistant at Our Lady of Hungary.

St. Matthew's Church

1922

In July, 1921, the Rev. John F. DeGroote, then pastor of St. Patrick's, purchased property in Oak Park, southeast section of the city, for a new parish plant to serve the Catholics of that area.

On June 28, 1922, the Rev. Theodore J. Hammes was named pastor of the new congregation and dedicated the church he built to St. Matthew. For a time Father Hammes lived with the pastor of St. Monica church, Mishawaka.

The original church, dedicated on August 13, 1922 was enlarged the very next year because of the growth of the congregation.

In April, 1925 additional property was bought, including a number of houses, which created quite a large debt for the new parish. One of these houses has been used as a rectory and another as a convent. The people contributed generously, having in mind the need of reducing their indebtedness if they would realize their dream of a new school. Unfortunately this enterprise, undertaken with the enthusiasm of the whole parish, was started and completed within the year which will go down in history as the "crash" year. The school was dedicated in September, 1929 and the business depression which lasted for a number of years had its beginning the very next month.

The architect had planned a one story eight room school building but before he placed the roof he advised the building of another story which would not be partitioned or equipped. The architect believed this

would represent economy over a period of time. But the burden became almost intolerable after the majority of the parishioners were thrown out of work.

The Sisters of St. Joseph, Tipton, were given charge of the school.

While Father Hammes worked sedulously for the spiritual wants of the people and for the material needs of the parish, in the spring of 1933 he asked Bishop Noll to replace him by some other pastor.

In July, 1933 the Rev. Arnold Wibbert was appointed second pastor of St. Matthew's parish, and the people, realizing the sole reason for Father Hammes' resignation promised to back Father Wibbert at considerable sacrifice. He is assisted by the Rev. Wm. Voors.

In September, 1935 the Brothers of the Holy Cross opened a Catholic Central High School for boys on the second floor of St. Matthew's school.

Father Wibbert was born in Milwaukee on September 19, 1896. He made his classical studies at Mt. Calvary and St. Francis, Wis., and was ordained June 10, 1922 by Bishop Alerding. He served until June, 1931 as assistant at St. Peter's, Fort Wayne, when he was appointed to organize the present Holy Rosary parish to the west of Gary. On July 7, 1935 he was transferred to St. Matthew, South Bend, his present pastorate.

The Rev. Wm. Voors was born at Fort Wayne on January 21, 1912, and prepared for the holy priesthood at St. Joseph's college and St. Meinrad's Seminary and was ordained June 3, 1939 by Bishop Noll. He served one year at St. Luke's, Gary and then received his present assignment.

St. Augustine's Church

1928

For a number of years the Rev. George O'Connor, C. S. C., had labored among the Negroes in Louisiana, and after having spent several years at the Community House because of ill health, he volunteered to work among the Negroes at South Bend, and both his Super-

iors and Bishop Noll encouraged him to go ahead. It was not long until Father O'Connor was known to all the colored people in that city, numbering more than 3,000, whom he assisted in various ways during the depression, especially with clothing furnished by the 3000 students at Notre Dame. He had considerable success with converts and on one occasion baptized more than twenty. For a time he said Mass in the basement chapel of St. Joseph's church, and later rented a storeroom in the heart of the colored district. He served until his death in July, 1939, although he was assisted for one year by the Rev. Claude Boehm, C. S. C., and then by the Rev. Thomas A. Jones, C. S. C., and for another year by the Rev. Victor Boisvert, C. S. C., and still another year by the Rev. Francis W. Sullivan, who succeeded Father O'Connor after his death.

In June, 1940, a piece of property was purchased on which Father Sullivan recently built a church for the Catholic colored people in South Bend. He also purchased a residence on the adjacent lot. He was given some help with money raised by the clergy of the Diocese for Bishop Noll on the occasion of his fifteenth anniversary as Bishop. The dedication took place on June 15, 1941.

Holy Cross Church

1929

For many years the people of the northwest part of South Bend clamored for a church and even more for a school of their own. The Bishop, in the year 1928, authorized the pastor of St. Patrick's, which church most of them had been attending, to organize a new parish. Six acres of ground were purchased and paid for from the treasury of St. Patrick's. Father DeGroote, C. S. C., served as pastor of this parish for several years during which time he erected a large school in which he incorporated a beautiful chapel. He also built a rectory, but the Sisters who had charge of the Holy Cross school, resided at their Motherhouse at St. Mary's.

When Father DeGroote was relieved of all parish activities, he was succeeded by the Rev. P. Beaghan, C.

S. C., who has not only successfully reduced the large indebtedness he inherited, but built an addition to the school entailing a new expense of nearly \$40,000, without creating any new debt.

In 1939 Father Beaghan rented a large house to serve as a Sisters' convent and at this time is ready to build a convent for them on church property. Holy Cross Parish has grown very rapidly and the people will be compelled to give very generously for some time because the Chapel will soon be needed for extra school rooms, when it will be necessary to erect a new church.

St. Joseph's Farm

1931

Seven miles to the northeast of South Bend is a 1300 acre farm, owned by the Fathers of Holy Cross, which has long been operated for the raising of cattle to furnish milk to Notre Dame. Father Francois, C. S. C., Superior-General of the Holy Cross Congregation and another priest or two, besides several Brothers of Holy Cross who operated the farm, and the Sisters, who had charge of the domestic work, lived here. Since the chapel in the house was quite large the Catholic people of the neighborhood, who live too far from existing churches and who have no means of transportation, were invited to attend Mass in this chapel on Sundays. About fifty people received the Sacrament of Confirmation here in the year 1930, and because of insufficient room in the chapel, services were held in the barn.

After Father Francois' death his successor moved to the Community House of Notre Dame, but because a chaplain to the Brothers and other workers on the farm has been retained the poor people of this district have not been asked to erect a church of their own.

MICHIGAN CITY

St. Mary's Church

1849

It is of record that the scattered Catholics of Michigan City were attended from 1844 to 1857 by Fathers

of the Holy Cross. A store building, located on the corner of Washington and Second streets, was converted into a little church in the year 1849. This was replaced in the year 1854 by Father Paul Gillen, who was appointed Michigan City's first resident pastor in 1857, or by Father Martin Sherer, of LaPorte, both of whom visited Michigan City from the year 1854 to 1857.

The Germans of the town built a little church of their own in 1859, dedicated to St. Ambrose, which was attended from LaPorte. From 1860 to 1864 the Rev. George Steiner was appointed pastor of both churches.

Father Steiner was succeeded by the Rev. Julius Becks. He effected a union of the two congregations in November, 1867, at which time preparations were made to build a new church on the present site.

On February 18, 1885, the Rev. John Bleckmann succeeded Father Becks. Besides making many improvements, he erected a new school in 1886 and a convent for the Sisters of the Holy Cross, who had charge of the school until 1897, when they were replaced by the School Sisters of Notre Dame. In 1905 Father Bleckmann erected a large rectory to replace an inadequate old frame residence.

The Rev. A. M. Ellering became pastor of St. Mary's after Father Bleckman's death, and remained there until his retirement in July, 1924. He was succeeded by the Rev. George Moorman, who greatly enlarged St. Mary's church, installed new stone altars, pulpit and communion railing, the gift of the then Mrs. Barker-Spaulding. In addition Father Moorman remodeled the school, introduced a high school and left the parish free of debt besides a considerable fund for the erection of a new school when he exchanged places with the Rev. Joseph Lynn, of Sacred Heart parish, Whiting, in October, 1931.

During his short pastorate Father Lynn enlarged the school, gave his residence to the Sisters as their Convent, and erected a new rectory at a cost of more than \$100,000. He brought back the Sisters of Holy Cross to conduct both grade and high school. The high school is

attended by more than 250 students, taxing the capacity of Marquette Hall, which was built by Father Ellering.

The Rev. Joseph A. Lynn retired from the active pastorate in September, 1935, and was succeeded by the Rev. Edward H. Vurpillat, who reconstructed the convent, adding an extra story to make room for nearly thirty Sisters.

Father Vurpillat is assisted by the Revs. J. H. Roesler, and Robert B. Weis, and a Capuchin Father. One of his assistants attended the State Prison as Chaplain until 1939, when it was transferred to an assistant attached to St. Stanislaus. In July, 1940, the Chaplain at St. Anthony Hospital was given charge of the Prison.

The Rev. Edward H. Vurpillat was born at Winamac, on June 19, 1884. He pursued his ecclesiastical studies at St. Joseph's college and St. Bernard's Seminary, Rochester. He was ordained June 17, 1911 by Bishop Alerding. He was appointed assistant, in turn, in June 1911, at St. Mary's, Lafayette, then in December, 1913, at St. Peter's, Fort Wayne. In July, 1917, he was appointed pastor of Portland, and during 1918 served as Chaplain in the United States army. In August, 1919 he was made pastor of St. Joseph's, Fort Wayne, and on June 8, 1921 made pastor of St. Vincent's, Academie where he remained until March 1927 when he was transferred to St. Mary's, East Chicago. On December 12, 1935 he received his present assignment.

The Rev. John E. Roesler was born on March 8, 1911 at Muncie and attended the University of Dayton, St. Gregory's and Mt. St. Mary's Seminaries. He was ordained on June 6, 1936 by Bishop Noll following which he was given his present appointment.

The Rev. Robert B. Weis was born in Hammond, May 3, 1910. He attended St. Joseph's College and Kenrick Seminary. He was ordained June 6, 1936 by Bishop Noll and served as assistant at St. Lawrence's, Muncie for two years, when he was appointed assistant at St. Mary's, Michigan City.

St. Stanislaus' Church

1892

In July, 1890 the Rev. E. J. Wrobel was selected by Bishop Alerding to organize the Polish people of Michigan City into a parish of their own. He lived at St. Mary's rectory and held services for the Polish people in St. Mary's Hall. He was officially appointed their pastor in January, 1891, and in 1892 erected a two story building which served the purposes of church and school and Sisters' residence. In 1906 he enlarged this building. He erected a two story rectory also. This building continued to be used for all three purposes until 1926, when the Rev. Joseph Bolka, who succeeded Father Wrobel in 1909, built a very large church with complete basement.

Then things began to happen. First in 1938 Father Bolka built a most modern convent for the Sisters, which is occupied by the School Sisters of Notre Dame who have charge and two in 1940, disold combination school and a most modern

Father ed the Polish ministry, the full money for purposes be- started to church was when it was was also the school had rated that th orities abandon it. nearly one-



The Very Rev. Msgr. Joseph Bolka, late pastor of St. Stanislaus' Church, Michigan City.

of the school, years later, mantled the tion church and erected ern school. Bolka adopted, early in of raising amount of building fore he even build. The paid for dedicated as convent. The so de te rio- the State au- urged him to But he had half of the

needed money. Hence the physical property of St. Stanislaus is practically new and the debt is small.

In July, 1940, Father Bolka was honored by being elevated to the rank of Papal Chamberlain; but on April 28, 1941, died after a brief serious illness. The parish will observe the Golden Jubilee of its foundation in the fall of 1941. It will be noted that St. Stanislaus has had only two pastors during the last fifty years.

Father Bolka was assisted by the Rev. Julian Doktor and the Rev. Chester P. Zurawiec, the former serving in the capacity of acting pastor by whom he was also succeeded. For many years prior to June, 1940, one of the assistants at St. Stanislaus served as Chaplain at St. Anthony Hospital.

Monsignor Joseph A. Bolka was born at Otis, Indiana, March 16, 1875. He prepared for the holy priesthood at St. Francis' Preparatory and Major Seminaries and was ordained by Archbishop Katzer, of Milwaukee, on May 28, 1899. He was pastor at North Judson for five years and pastor at St. Stanislaus, East Chicago for nearly five years more. On March 10, 1909, he was given the pastorate of St. Stanislaus. He died April 28, 1941.

The Rev. Julian F. Doktor was born at Three Rivers, Mass., October 29, 1893. He prepared for the priesthood at Ss. Cyril and Methodius College and Mt. St. Mary's Seminary. He was ordained November 30, 1918 by Bishop Alerding. He was assistant for three years at St. Adalbert's, Whiting, nearly four years at St. Casimir's, Hammond, when he was made pastor of Sacred Heart Church, Gary, where he erected a new church and school. In July, 1925 he was made pastor at Terre Coupee; in April, 1932 he was made pastor at St. Hyacinth's, Fort Wayne; and in July, 1940, was appointed acting pastor at St. Stanislaus, Michigan City.

The Rev. Chester Zurawiec was born at Hammond, Indiana, on October 7, 1912. He made his ecclesiastical studies at St. Mary's, Orchard Lake, and St. Meinrad Seminary. He was ordained June 3, 1939 by Bishop Noll. One month later he was appointed assistant at St. Stanislaus Church.

Sacred Heart Church

1917

In the year 1915 the Rev. Michael Abraham visited Michigan City to call on some of his Syrian acquaintances, and the then pastor of St. Mary's, the Rev. A. M. Ellering, prevailed upon Bishop Alerding to allow him to remain and take care of the Syrian people, particularly since they were divided between the Maronite and the Melchite Rites and no priest, following either one of these Rites, would satisfy all. Father Abraham brought the two groups together by having them compromise on the Latin Rite. While organizing the parish for the Syrian people, Father Abraham lived first at St. Mary's rectory and later at St. Anthony's Hospital, where he served as Chaplain.

Until the completion of Sacred Heart church services were held at Marquette Hall belonging to St. Mary's parish. The new church was dedicated by Bishop Alerding in June, 1917. Some years later Father Abraham erected a fine rectory.

There is no separate school for the Syrian children.

The Rev. Michael Assemani Abraham was born at Tripoli, Syria, on March 22, 1898. He pursued his studies for the priesthood at Quebec, Canada, and at Jerusalem, Palestine, and was ordained on December 23, 1911 in the Holy Land. He served as a missionary for three years in Transjordan, and in 1915 came to this country and was given the pastorate of Sacred Heart Church, Michigan City, Indiana.

LAPORTE

St. Peter's Church

1853

St. Peter's was the first church at LaPorte, where Catholics settled during the construction of the Lake Shore and Lake Erie Railroad. They were waited on by priests from Notre Dame University, who celebrated Mass in private homes and for a while in a room of the Medical College and in a small public school.

The church, first called "The Church of the Nativity of the Blessed Virgin," was built by the Rev. M. P. Rooney, in 1853. The Rev. R. Wallace, C. S. C., built an addition to the church and provided a room for the priest where pastors lived until 1880, when the Rev. M. E. Campion built a rectory, which is now occupied by the Sisters of Holy Cross, who have had charge of the school.

Other pastors were the Rev. P. J. Crawley, who was pastor for nine years; the Rev. John Grogan, who was pastor for three years; the Rev. Timothy O'Sullivan; the Rev. George Schramm who was pastor from October, 1897 until his death in 1916. He was succeeded by the Rev. John Wakefer, who retired because of ill health in February, 1936, and died within a few months.

Father Wakefer built the present beautiful church in 1930. He had previously built a school and hall in 1922, and purchased the present rectory in 1919. Father Wakefer was replaced in February, 1936 by the Rev. H. V. Magsam who is in charge at present.

The Rev. H. Victor Magsam was born at West Ridge, Ill., on October 23, 1893. He attended St. Joseph's college and Mt. St. Mary's Seminary, Cincinnati. He was ordained on May 29, 1920, by Bishop Alerding. He served for a few months as assistant at St. Joseph's, Mishawaka, and from October, 1920 to January, 1929 was assistant at St. Joseph's, Logansport, and Chaplain at St. Joseph's Hospital, when he was made pastor of St. Aloysius', Yoder. In February, 1930 he was made pastor of St. Joseph's, Reynolds, and in February, 1936, received his present appointment.

St. Joseph's Church

1854

Principally for the people of German nationality, a second church was erected in Laporte by the Rev. Martin Sherer. The Rev. Simon Bartosz was pastor from 1867 to 1870.

In January, 1870, the Rev. John H. Oechtering was appointed pastor and remained ten years, when he was transferred to St. Mary's, Fort Wayne, and later became

Vicar General. At this writing he is still living—and is in his 95th year. The Rev. Joseph Nussbaum succeeded him. He served the parish until his death December 26, 1895.

The Rev. Julius Becks served the parish for about six months following the death of Father Nussbaum, relinquishing his labors because of ill-health.

The pastorate of the Rev. Anthony Messman, beginning in July, 1896, continued until his death on May 22, 1912. Father Messman brought Holy Family Hospital to LaPorte and erected the present school taught by the Sisters of St. Francis, Lafayette.

The Rev. Ignatius Zircher succeeded Father Messman in 1912, and served as a true shepherd until 1927.

The Rev. August Van Rie followed Father Zircher in 1927, and is in charge of St. Joseph's today. He enlarged the church in 1928, and made many other improvements, including the enlargement of the rectory.

Father Van Rie was born on September 27, 1879 at Adeghem, Belgium. He attended St. Joseph's parish school, Mishawaka, St. Mary's college, Kent, and Notre Dame University, and finished at St. Meinrad's Seminary. He was ordained June 17, 1910 by the late Bishop Alerding. He served as assistant at Kokomo for two years; was locum tenens at Sacred Heart church, South Bend for two months, was assistant at the Cathedral for five months and was made pastor at North Judson November 26, 1913 where he remained until June, 1926 when he was transferred to St. Joseph's church, LaPorte as pastor.

Sacred Heart Church

1913

The Poles at LaPorte attended one of the other two churches until January, 1913, when the Rev. John Osadnik organized them into a parish and built a combination church and school. He remained pastor until February, 1920, when he was succeeded by the Rev. Ignatius Gapczynski who served until July, 1926. He built the present rectory and convent, the latter in 1920 and the former in 1922.

Father Gapczynski was replaced by the Rev. Ladislaus Szyzkowski in July, 1926, but returned to the parish from St. Mary's, East Hammond, on July 25, 1931.

Father Gapczynski, who has been a very zealous priest, is assisted by the Rev. Roman S. Wojcicki.

The Franciscans of St. Kunegunda have charge of the school.

The Rev. Gapczynski was born in Poland, on July 14, 1882. He prepared for the priesthood at Ss. Cyril and Methodius college and seminary, Orchard Lake, Michigan, and was ordained June 21, 1912 by Bishop Alerding. He served at St. Casimir's, Hammond, for one year; as pastor of Sacred Heart church, Gary, for five years, when he was transferred to Sacred Heart, LaPorte, where he remained until 1926, when he was transferred to St. Mary's, Hammond, in September, 1926. He was reappointed pastor of Sacred Heart church, LaPorte in July, 1931.

The Rev. Roman S. Wojcicki was born at Lublin, Poland, on April 20, 1912. He prepared for the holy ministry at Orchard Lake, Michigan, and St. Meinrad Seminary. He was ordained June 3, 1939 by Bishop Noll. The next month he was given his present assignment.

MISHAWAKA

St. Joseph's Church

1855

There was a Catholic settlement here as in South Bend one hundred years ago and services had been held irregularly from the year 1844 by Fathers of the Holy Cross. The services were held in the homes of parishioners, seven years prior to the erection of the first church, which was built in the year 1855 and which was destroyed by fire in 1860.

The first resident pastor was the Rev. B. Mager in 1857. He was succeeded in 1859 by the Rev. Henry Koenig, who erected a brick church in the year 1861. The first church was known as Holy Angels but the second was dedicated to St. Joseph.

Father Koenig was succeeded in May, 1867, by the Rev. A. B. Oechtering who, after liquidating the indebtedness against the parish, purchased property at the corner of Fourth and Mills streets for the greater St. Joseph parish. In the year 1891 Fr. Oechtering began the erection of the present beautiful Gothic church, which was not dedicated until October, 1891. The same pastor began the erection of a new school which was not yet completed when he died in December, 1902. The Sisters of the Poor Handmaids of Jesus Christ have charge of the school, as they also have charge of St. Joseph's hospital opposite the school.

Father Oechtering was succeeded by the Rev. Louis A. Moench in February, 1903, who completed the new school which also contains a parish hall, a gymnasium and recreation rooms. Father Moench died in March 1925, and was succeeded by the Rev. John C. Keller.

After a brief pastorate Father Keller, who did excellent work in that parish, died in March, 1929, and was succeeded by the Rev. Michael Louen. His pastorate also was very brief, ending with his death in 1931. His immediate successor was the Rev. Felix Seroczynski, who in June, 1932, at his own request, was transferred to Ss. Cyril and Methodius parish, North Judson, where he had spent a few happy years earlier in his priesthood. His successor and the pastor, at the present time, is the Rev. George A. Lauer. Father Lauer is assisted by the Rev. Sylvester Klein.

The Rev. George A. Lauer was born in the city of Fort Wayne, August 24, 1872. His studies for the priesthood were made at St. Lawrence's college, Mt. Calvary, Wis., and Mt. St. Mary's Seminary, Cincinnati. He was ordained by Bishop Rademacher on June 30, 1896. He held pastorates at Ligonier, St. Mary's, East Chicago, and St. Joseph's, Dyer before his present appointment.

The Rev. Sylvester Klein was born at South Bend on June 17, 1908. He prepared for the holy priesthood at St. Francis, Milwaukee, and Mt. St. Mary's, Cincinnati. He was ordained June 15, 1935 by Bishop Noll. He served as assistant at St. Joseph's, Logansport, for

two years, at St. Joseph's, Hammond, for two years, and on July, 1939, was appointed to St. Joseph's, Mishawaka.

St. Bavo's Church

1903

Reference is made in another place to the settlement of Belgian immigrants especially from the Province of Flanders, in Mishawaka and South Bend. Many years ago they were employed in the rubber and pulley factories at Mishawaka.

The Rev. A. B. Oechtering, pastor of St. Joseph's church, in the year 1902 assisted the Rev. Charles Stuer, newly arrived from Ghent, Belgium, in organizing the Belgians into a separate parish. Father Stuer lived at St. Joseph's rectory while organizing the parish and building its first church, dedicated in 1903; and was disposed to discontinue his work in that field when Father Oechtering died in September, 1902. Father Stuer went to Oklahoma and Bishop Meerschaert, of Oklahoma City, himself a Belgian, came to Mishawaka to lay the cornerstone of the new St. Bavo church, in May, 1904. The church was dedicated in January, 1905 by Bishop Alerding. The old church was then made into a school, with the Poor Handmaids of Jesus Christ taking charge, and a rectory for the priest built.

The Rev. A. Schockaert took charge in October, 1912. He erected a frame school in 1923, and the Sisters' residence in 1924. In June, 1927 he retired and returned to Ghent, Belgium, where he died a few years ago.

The Rev. Otto J. Keller who had been Fr. Schockaert's assistant, was appointed first acting pastor and later the regular pastor of St. Bavo's, where he has done good work. He is assisted by the Rev. S. Cvaniga.

The Rev. Otto Keller was born in Wilkes-Barre, Pa., on June 9, 1894. He pursued his studies for the priesthood at St. Joseph's college, Rensselaer, and Mt. St. Mary's, Cincinnati. He was ordained June 10, 1922 by Bishop Alerding, and appointed assistant at St. Bavo's,

The Rev. S. Cvaniga was born at Prior, Colorado, Mishawaka, and five years later was given the pastorate.

August 3, 1914. He pursued his studies for the priesthood at St. Joseph's College and Mt. St. Mary's Seminary, Cincinnati. He was ordained May 18, 1940 by Bishop Noll, and on June 28, 1940 given his present appointment.

St. Monica's Church

1915

This parish was organized in 1915 by the Rev. John Bleckmann who, besides purchasing the property for a new church, also bought a building which served the needs of a parish church until 1927 when the present beautiful church was erected by the Rev. John F. Kohl, who succeeded Father Bleckmann in December, 1918, following the death of the latter.

Father Bleckmann, during the few years he was pastor, also erected the present school, part of which was used temporarily as a church during the construction of the present edifice by his successor. The Poor Handmaids of Jesus Christ were brought here to take charge.

The first rectory and first convent were built by Father Bleckmann. The present rectory was purchased in 1931 and the present convent was procured by an exchange of property by the Rev. Anthony Badina, the present pastor, who succeeded Father Kohl after he died in August, 1929.

In 1939 new marble altars of great beauty were installed at St. Monica's, a gift of a parishioner.

Father Badina is assisted by the Rev. Jerome R. Bonk.

The Rev. Anthony Badina, who has done excellent pastoral work at St. Monica's, was born at Alsace-Lorraine, France, on June 30, 1880. He pursued his studies for the priesthood in this country at St. Meinrad's Minor and Major Seminaries. He was ordained June 13, 1908, by Bishop Alerding. He served for seven years as assistant at St. Joseph's, Hammond, and in 1915 was made pastor of St. John's Church, St. John, Indiana, and in August, 1929, was given the present pastorate.

The Rev. Jerome R. Bonk was born at Newberry,

Pa., on December 21, 1906. He prepared for the holy priesthood at St. Bonaventure's college and Mt. St. Mary's Seminary. Ever since his ordination, June 8, 1932, he has been assistant at St. Monica's.

CHESTERTON

St. Patrick's Church

1858

From the year 1825 to 1841 the Catholics of Chesterton went to Mass at the Bailey Homestead, called Baileytown. At that time Chesterton was known as Coffee Creek. In 1855 it was changed to Calumet and was visited by priests from Notre Dame up to 1858 when the Rev. E. B. Kilroy built a small church in Calumet.

The Rev. John Flynn was appointed first resident pastor in 1869 but died in August, 1870. From 1870 to 1875, Chesterton was a mission in charge of priests from LaPorte. In 1875 the Rev. John Lang became resident pastor.

The first church in Chesterton was built by the Rev. E. B. Kilroy in the year 1858. The present church was built by Father O'Reilly in the year 1874. The first school was erected by Father Kroll in the year 1887. The present school was erected by the Rev. F. Von Schwedler in the year 1902, School Sisters of Notre Dame having charge of same. The first rectory was built by Father Kilroy in the year 1859. The present convent was erected by the Rev. H. Juraschek in the year 1907. The present rectory was erected by Father Kroll in the year 1882.

Below are the names of pastors from the foundation of this parish in the year 1868, and the time they served:

The Rev. John Flynn from 1868 to Nov., 1869; the Rev. Hugh Ackerman during 1869; the Rev. F. X. Lawler during 1870; the Rev. W. F. O'Rourke from 1870 to 1871; Holy Cross priests during 1872; the Rev. Tim O'Sullivan for 6 months in 1872; the Holy Cross Fathers from 1872 to 1873; the Rev. P. Koncz from 1873 to 1874; the Rev. John Lang from 1874 to 1877; the Rev. C. Hardy from 1877 to 1879; the Rev. H. F. Jos.

Kroll from 1879 to 1898; the Rev. F. Von Schwedler from 1898 to 1899; the Rev. Herman Juraschek from 1899 to 1911; the Rev. Lawrence Eberle from 1911 to 1920; the Rev. J. J. Seimetz from 1920 to 1933 and the present pastor, Rev. E. F. Eisenhardt.

The Rev. Edmund F. Eisenhardt was born January 21, 1894 in Marion, Ind. He attended the public schools before making his preparatory studies for the priesthood at St. Joseph's College, Rensselaer. He completed his ecclesiastical studies at St. Mary's seminary, Cincinnati, and was ordained by Bishop Alerding on November 30, 1918.

Because of ill health he was not given an appointment until January 1919 when he assisted at St. Mary's, Lafayette. His subsequent appointments were: assistant at Sacred Heart, Whiting, December 3, 1919; assistant at St. Charles, Peru, June 28, 1922; Pastor of St. John's, Goshen, August 2, 1922; Pastor, Ss. Peter and Paul, Goodland, March 19, 1926, and his present pastorate on January 27, 1933.

SAN PIERRE—FRANCISVILLE—MEDARYVILLE SAN PIERRE

All Saints Church

1858

Mass was celebrated in private homes at this place as far back as 1856, the first priests being the Revs. Father McMahon and Father Burns. The first church had been a small barrel factory purchased in 1858 for fifty dollars. San Pierre had as its first resident pastor the Rev. Joseph Stephan. Then it was attended from Reynolds by the Franciscan Fathers until 1884; during that year the Rev. Dominic Shunk of Wanatah was placed in charge.

Father Shunk built the present church in 1886 and lived in the one-time barrel factory for eight years. Beginning in 1895 San Pierre was attended for some months from Wanatah when it was attached to North Judson, from which time it was served by the Revs. John Kubacki, P. Kahellek, Joseph Bolka, Felix Seroczynski,

Charles Keyser, Father Rech, Father Felden, Father Van Rie, Father Scholl, and again by Father Seroczynski and his assistant, Father Bozyk.

In 1936 Father Bozyk was made resident pastor of San Pierre and the missions of Francisville and Medaryville which had not been attended for many years. In 1938 the Rev. John Hosinski replaced Father Bozyk, and in 1940 built an addition to the church, veneered it with brick, and provided recreation space in the basement of the new part. The church was dedicated on May 4, 1941. Fr. Hosinski is assisted at one of the missions by a priest from St. Joseph's College, Rensselaer. The Missionary Catechists have a center here; and Sisters of the Company of Mary are preparing to build a Novitiate at San Pierre.

The Rev. John Hosinski was born at South Bend on June 23, 1890. He attended the University of Notre Dame and Orchard Lake Seminary, and was ordained June 27, 1914, by Bishop Alerding. After serving as assistant for a short time at St. Casimir's, Hammond, he worked in Wisconsin until March, 1919. In April, 1919, he was appointed pastor at St. John Cantius', Rolling Prairie, and in August, 1925, was appointed pastor at St. Hyacinth's, Fort Wayne. In July, 1927, he was appointed pastor of St. Casimir's, Hammond; in September, 1932, he was transferred to Otis, and because of ill health, he requested a smaller parish and exchanged places, on November 11, 1938, with Father Bozyk of San Pierre.

FRANCISVILLE

St. Francis' Church

1867

Francisville had its first recorded visit of a Catholic priest in 1860. Fathers Steiner, Becks and Burns attended the twelve Catholic families between 1860 and 1867, when Father Joseph Stephan visited the place regularly for seven years after the first little church was completed. During the next ten years Franciscan Fathers from Lafayette were in charge. Thereafter the pastors of Rey-

nolds attended Francisville until 1920, when the church was closed and the people urged to attend neighborhood churches. In 1937 a resident pastor was stationed at San Pierre who reopened the church, since which time Mass is celebrated there every Sunday, and the congregation is growing.

MEDARYVILLE

St. Mary's Church

1869

The Catholic priests who visited here in pioneer days were Fathers McMahon, King and Stephan. During the incumbency of the latter the church was built in 1869. It was a frame structure 24x43 feet and supplied the wants of 100 souls. It was placed in charge of the Franciscan Fathers for ten years and then attached to Reynolds as a mission, having, of course, the same priests as Reynolds. The mission was closed for some years, but following the assignment of a resident priest to San Pierre, divine services were resumed there—not, however, on all Sundays.

GOSHEN

St. John's Church

1860

Goshen was visited by priests from Fort Wayne and from Notre Dame University prior to 1860, who said Mass either in the old courthouse or in private residences. The names of Rev. Alex. Granger, C. S. C., and of the Very Rev. Edw. Sorin, C. S. C., appear on the records.

The Rev. Frederick J. Holtz had charge from 1861 until 1866 as the first resident pastor. For six months Goshen was attended from Avilla. Then it had a resident pastor for one year, and was reattached to Avilla until 1871, when it became a mission from Elkhart. In 1878 the Rev. M. A. Boeckelmann was appointed pastor and remained two years. He was followed by the Rev. A. J. Kroeger, who served for seven years, and by the Rev. Adam Buchheit who served for two years. The Rev. S. M. Yenn was pastor from August, 1889 to February

1900. During the next three years the Rev. Francis A. King, the Rev. Wm. S. Hogan, and the Rev. J. P. Fitzpatrick were in charge.

The original church, erected in 1860, is still in use. The first school was built in 1867 by the Rev. J. Meissner, pastor at Avilla. It was taught by lay teachers until 1881, when Father Anthony Kroeger erected a brick school and placed it in charge of the Sisters of Holy Cross. He also built the present rectory in 1894.

Other pastors were the Rev. L. A. Eberle, who was in charge from 1907 to 1911; the Rev. Gustave Hottenroth who served from 1911 until 1920; the Rev. F. T. Ege, who was there for one year; the Rev. Jas. H. Durham who was also pastor for one year; the Rev. E. F. Eisenhardt, from 1922 until 1926; the Rev. Ladislaus Szczkowski who was at St. John's for six months; the Rev. J. H. Moran, who was pastor from 1926 until 1933; the Rev. Theo. Hammes who was pastor from 1933 until 1935, when he was replaced by the Rev. Herman Joseph Miller in October, 1935.

The original school was used as a convent for the Sisters of Holy Cross until the school was closed in 1935. In August, 1940, the Missionary Catechists took charge of the instruction of the Catholic children of Goshen and the vicinity, with residence in the former convent.

The Rev. Herman Joseph Miller was born near Waterloo on June 9, 1898. He prepared for the holy priesthood at Mt. Calvary, Wis., and Mt. St. Mary's, Cincinnati. He was ordained by Bishop Howard, of Covington on June 6, 1925. He was assistant at St. Peter's, Fort Wayne from July, 1925 until June, 1936, when he received his present pastorate.

PLYMOUTH

St. Michael's Church

1863

Catholics in and around Plymouth were visited in the long ago by the Jesuit Missionaries, and about 1840 by Father Badin. In the year 1842 the Holy Cross Fath-

ers, newly arrived at South Bend, began to minister to the white and Indian Catholics in that area.

The ground on which the present parish buildings stand was purchased in 1856, but Plymouth did not have a resident pastor until 1862 when the Rev. Gabriel Volkert was assigned to that place. He was succeeded in 1864 by the Rev. George Steiner and he, in 1866, by the Rev. Francis Siegelack. The Rev. Gerard Zurwellen had charge from October, 1869 until February, 1883, and was succeeded by the Rev. Louis Moench who was pastor until July, 1898. The Rev. Charles Lemper, who succeeded him died in 1900. The Rev. Peter Schmitt served for nine months and was succeeded by the Rev. Simon M. Yenn, who had charge from March 1901 until July, 1905. The Rev. Henry Kappel served for two months and in September, 1905, the Rev. John Tremmel took charge and remained until 1930. Although during absences on sick leave he was replaced by Father Lennartz, C.S.C. Upon Fr. Tremmel's retirement in 1930 he was succeeded by the Rev. Lawrence A. Eberle, the present pastor.

The Plymouth congregation has a beautiful church and an excellent rectory, both erected by the Rev. John Tremmel. The first school was erected in 1870 by the Rev. G. Zurwellen and has been in charge of the Sisters of the Holy Cross, who for many years conducted a boarding Academy as well. Under the present pastor this property was purchased from the Sisters.

Culver had long been a mission of Plymouth and later was visited by the Precious Blood Fathers from St. Joseph's College. In July, 1940, Culver was reattached to Plymouth as a mission, and the Rev. Stanley A. Cak is now pastor of the Catholic students at Culver and assistant to the Rev. L. A. Eberle.

The Rev. L. A. Eberle was born at Peru, on March 13, 1875. He made his studies for the priesthood at St. Joseph's college and Mt. St. Mary's Seminary. He was ordained May 24, 1912, by Bishop Alerding. He served as assistant at St. Joseph's, Mishawaka, and St. Mary's,

Decatur. He served as pastor of Portland and Geneva from July 1905 until July 1907, when he was given the pastorate at Goshen, remaining until 1911. His next appointment was at Chesterton where he served from June 1911 until July 1920. He was resident Chaplain to the School Sisters of Notre Dame at their Villa from 1920 to November, 1922, when he was appointed pastor of St. Mary's, Avilla. In February, 1930 he received his present appointment.

The Rev. Stanley A. Cak was born in Chicago on June 14, 1906. He prepared for the priesthood at St. Bonaventure's, Sturtevant, Wis., and Mt. St. Mary's Seminary and was ordained May 21, 1931 by Bishop Noll. He served as assistant for brief periods at St. Bavo's, Mishawaka, St. Casimir's, Hammond, St. Charles', Peru, St. Vincent's, Logansport, St. Mary's, Michigan City. From July, 1935 to July, 1938 he was assistant at St. Luke's, Gary, and in July, 1938, was appointed Chaplain at St. Joseph's Hospital, Kokomo, and assistant at St. Joan of Arc parish. Early in 1941 he was appointed assistant at Plymouth with the care of Culver as a mission. His ministry has been interrupted several times by attacks of acute arthritis.

ELKHART

St. Vincent's Church

1868

The Catholics of this City were attended from Mishawaka, and the priests said Mass in private homes until 1868, when the Rev. A. B. Oechtering, of Mishawaka, erected the first church. He had charge until 1871, and was replaced by the Rev. Jeremiah Quinlan, who remained until 1875. He was succeeded by the Rev. Martin F. Noll, who was in charge until 1880. Then the Rev. Wm. Kroeger was appointed pastor. He erected the present church in 1886, and converted the old church into a one story school, which was placed in charge of the Sisters of Holy Cross. The old parochial residence, erected in 1872, was given to the Sisters; the present rectory was built by the Rev. Henry Boeckelmann, who succeed-

ed Father Kroeger in 1881, and remained pastor until his death in 1906, when the Rev. F. J. Jansen was appointed pastor and served until 1927, during which time he built the present large school in 1909, and provided the Sisters with a new convent in 1918.

Father Jansen was replaced by the Rev. Felix Serozynski, who served for four years, when the Rev. E. G. Werling, the present pastor, was given charge. Father Werling has made many improvements on the church property. He is ably assisted by the Revs. Andrew Grutka (who has built up a model C Y O organization, and who teaches religion in the public school for Catholic children) and the Rev. James P. Conroy.

The Rev. Edward G. Werling was born at Tiffin, Ohio on April 12, 1877. He pursued his ecclesiastical studies at St. Joseph's college and Mt. St. Mary's Seminary. He was ordained May 22, 1907 by Bishop Alerding. He served three years as assistant at St. Joseph's, Mishawaka, was then appointed pastor at Wanatah, where he served seven years when he was appointed to organize the new parish at Kokomo. In September, 1918, he was made pastor at St. Mary's, Avilla; in November, 1922, pastor at St. Mary's, East Chicago; in March, 1927, pastor of St. John's, Hartford City, and received his present appointment in July, 1931.

The Rev. A. G. Grutka was born at Joliet, Ill., on November 17, 1908. He pursued his studies for the holy priesthood at St. Procopius college, Lisle, Ill., and the American College, Rome, and was ordained in the Eternal City in 1923. He has been assistant at St. Vincent's, Elkhart, since ordination.

The Rev. James P. Conroy was born at Taylor, Texas, August 12, 1911. He attended St. Joseph's college, St. Gregory's and Mt. St. Mary's Seminaries. He was ordained June 11, 1938 by Bishop Noll. The following month he was made assistant at St. Vincent's, Elkhart.

SOUTH BEND DEANERY

WALKERTON—BREMEN

WALKERTON

St. Patrick's Church

1870



Priests from Notre Dame attended the Catholic of this place occasionally from 1856 until 1881, when the Rev. Timothy D. O'Sullivan began to attend it from La-Porte, and built the first church and dedicated it to St. Henry. It was later changed to St. Patrick's. Walkerton was then attended by the Rev. M. E. Campion, the successor to Father O'Sullivan.

Beginning in October, 1881, Walkerton was attended by the Rev. H. F. Joseph Kroll, from Chesterton, who built an addition to the church. He was succeeded in September, 1895, by the Rev. Dominic Shunk, C. PP. S. and his successors, from Wanatah, until September 1899.

The first resident pastor was the Rev. Henry C. Kappel, who served from September, 1899 to July, 1901. He purchased a residence next to the church for a rectory; then the Rev. Peter Budnik became pastor in July, 1901, and was followed by the Rev. Joseph Abel, in June, 1902. At that time Walkerton had Hamlet and Bremen as missions and Knox as a station. At present Knox has a resident priest who attends Hamlet.

A Holy Cross Father had charge for several years, succeeding Father Abel, during which time he made a number of improvements which were not paid for at the time of the appointment of his successor, the Rev. John Kubacki, in February, 1927.

The Rev. John Kubacki was born in Milwaukee, Wis., November 20, 1868. He prepared for the holy priesthood at St. Mary's College, Kansas, St. Francis' Milwaukee, and Mt. St. Mary's, Cincinnati. He was ordained by Archbishop Elder June 19, 1894. For two years he was pastor at North Judson with San Pierre and Knox as missions; then he was transferred to Reynolds as pastor, with Francisville and Medaryville as stations. He served temporarily in the diocese of Pitts-

burgh, and upon his return was assigned pastor of the new congregation of St. Adalbert, South Bend, in July, 1910, where he erected a combination church and school and a large rectory. From 1920 until 1926, he took a pastorate in the diocese of Cleveland and upon his return to the Diocese of Fort Wayne accepted his present pastorate at Walkerton.

BREMEN

St. Dominic's Church

1875

The people here were attended for some time from Avilla whose pastor, the Rev. Dominic Duehmig built a church there in 1875. From 1894 until 1899 Bremen was attended from St. Hedwig's, South Bend, but following the appointment of a resident pastor at Walkerton, Bremen became a mission of St. Patrick's.

OTIS

St. Mary's Church

1873

The Poles, who settled adjacent to this little town, were served from St. Joseph's church, LaPorte, for many years when the Rev. John Oechtering, of that city, built the first church at Otis in 1873. There being no Polish priest in the Diocese of Fort Wayne available to take charge, the services of Father Szulak, S. J., of Chicago, were procured.

The first resident pastor was the Rev. Peter Koncz, who served from 1873 until 1875, and was followed by the Rev. Ludwig Machdzicki, who was pastor from 1875 to 1881. Then the Rev. Urban Raszkiewicz, a priest who won the hearts of all the clergy whatever their nationality, served from 1881 until 1909. The Rev. Alex Buechler served for three years; the Rev. Thomas Jankowski, for two years, and the Rev. John Wroblewski from 1914 to 1927. He built the present church in 1918, and the present rectory and parish hall in 1920. He was replaced by the Rev. John Biernacki from 1927 until 1932, when the Rev. John Hosinski succeeded him and remain-

ed until 1938, when he was relieved by the Rev. Louis Bozyk, the present pastor.

Otis has had a school since 1879, taught by the Felician Sisters.

The Rev. Louis F. Bozyk was born in Chicago, on August 12, 1899. He prepared for the holy priesthood at St. Bonaventure's and St. Mary's college and at Orchard Lake Seminary. He was ordained June 14, 1925, by Bishop Plagens, auxiliary Bishop of Detroit. His first appointment was assistant at St. Casimir's, Hammond. After one year there he volunteered to work among the Polish people in Northwest Canada. He returned in July, 1923, and was appointed assistant at North Judson to work in the mission field in that area. In July, 1936, he was appointed first pastor of All Saints, San Pierre, and reopened the closed churches at Francisville and Medaryville. In November, 1938, he succeeded the Rev. John Hosinski, as pastor, at Otis.

NORTH JUDSON

Ss. Cyril and Methodius Church

1881

The first Catholics were discovered at this little place, where several railroads cross, in 1871. In the year 1874 a number of Bohemian families settled near by and their children still form a large portion of the congregation.

A little church was built in 1881, but there was no resident pastor until the year 1891. During the interval Fathers of the Precious Blood attended North Judson.

The Rev. Casimir Kobylinski became the first resident pastor in 1891, and was succeeded in 1893 by the Rev. John F. Kubacki. Father Shunk, C. PP. S., had charge from 1894 to 1896 and was followed by the Rev. Peter A. Kahellek, who was succeeded in 1899, by the Rev. Joseph Bolka. Father F. T. Seroczynski became pastor in 1904, and the Rev. C. F. Keyser, in 1907. The last mentioned erected the beautiful church now in use.

Succeeding pastors were the Revs. A. C. Van Rie and Charles Scholl. Father Felix Seroczynski was re-

appointed pastor of North Judson in June, 1932, upon his own request. For a few years he had an assistant in the person of Father Louis Bozyk, who took charge of the San Pierre church and later became the first resident pastor of that place.

On Oct. 1, 1940 Fr. Seroczynski was succeeded by the Rev. Joseph Wonderly, who was well received, and who recently had the interior of the church beautifully renovated.

The Rev. Joseph S. Wonderly was born in Huntington on August 26, 1894. After attending St. Mary's parochial school there, he received his classical training at St. Joseph's College, Rensselaer, and Mt. St. Mary's, Cincinnati. He was ordained by Bishop Alerding on June 10, 1922. On August 1 of the same year he reported for foreign mission service at Maryknoll, but was refused active service because of a physical ailment. He served about a year at Maryknoll and then returned to the Fort Wayne Diocese and was made assistant at St. Charles', Peru. In 1928 Father Wonderly, anxious to do mission work, requested a leave of absence to work in the Diocese of Amarillo, Texas. He remained there as pastor and dean until the fall of 1940, when he returned to the Diocese and was given the pastorate at North Judson.

TERRE COUPEE

St. Stanislaus' Church

1884

Some of the Polish people, who lived in St. Joseph County, moved into the country west of South Bend and were attended from St. Hedwig Parish of that city. The original church at Terre Coupee was built by Father Czyzewski in 1884. Later the place was attended by priests from Notre Dame. In 1888 the parish was given a resident pastor in the person of the Rev. W. Zborowski, who built a priest's house; then by the Rev. Anthony Zubowinski for four years; then by the Rev. George Kolasinski for seven years. In May, 1901, the Rev. Albert Buechler was appointed pastor and erected the pres-

ent church in 1906. The old church was converted into a school, which was operated there for many years. At the present time the parish has no school, but engages Catechists or Sisters to conduct a Vacation School.

The Rev. Peter Budnik succeeded Father Buechler and remained until 1909, when the Rev. Julian Skrzypinski was appointed pastor in March, 1909. He was succeeded in March, 1910, by the Rev. L. Szyzukowski, who remained for eight years and was succeeded by the Rev. M. Swiatkowski, who was pastor until August, 1929. He erected the present rectory.

The Rev. Julian Doktor was pastor from August, 1929 until July, 1932 when he was replaced by the Rev. John Wroblewski, the present pastor.

The Rev. John Wroblewski was born at Bremen, Michigan, on May 8, 1883. He attended Notre Dame University and Orchard Lake Seminary, and was ordained June 21, 1912 by Bishop Alerding. He served as assistant at St. Adalbert's, South Bend, and at St. Vincent's, Logansport, for two years, when he was appointed pastor of St. Mary's, Otis, where he remained until July, 1914. His next appointment was at St. Hyacinth's, Fort Wayne, where he remained for two years, and then was transferred to Sacred Heart, Gary, where he served from August, 1929 until April, 1932. He was appointed pastor at Terre Coupee on April 7th of that year.

WANATAH—LACROSSE

WANATAH

Sacred Heart Church

1887

At one time there was a church dedicated to St. Martin in Schimmel's, LaPorte County, which was attended by the Catholics in the Wanatah area until 1877. In that year the Rev. Dominic Shunk, C.P.P.S., was appointed resident pastor and remained until February, 1897. He built the church and dedicated it to the Most Precious Blood.

The following year Father Shunk built the frame school, convent and rectory for the priest. He placed the school in charge of the Sisters of the Precious Blood. This school was discontinued in June, 1904, when the attendance became greatly reduced.

During Father Shunk's time Schimmel's, San Pierre, Walkerton, Westville, Hamlet, Wheatfield, North Judson and Knox were attended from Wanatah.

The Fathers of the Precious Blood had charge of the parish until September, 1898, when the Rev. A. M. Buchheit, a Diocesan priest, was appointed pastor. He remained until 1906, and was succeeded by the Rev. John Rech for seven months, who was replaced by the Rev. John Oberholz, who served from 1907 to 1911, when he was relieved by the Rev. E. G. Werling, who was in charge until October, 1917. His successor was the Rev. Theodore Hammes who remained until June, 1922, when the Rev. Leo Faurote was appointed pastor and remained until 1930. The Rev. Paul Anderson was in charge for three years and was succeeded in March, 1932, by the Rev. Theophilus Chemma, who remained until February, 1939, when he was succeeded by the Rev. John B. Steger, the present pastor.

The Rev. John B. Steger was born in Bavaria, Germany, June 13, 1875. He prepared for the holy priesthood at Mt. Calvary, St. Viator's in the Tyrol, and at St. Meinrad's Seminary. He was ordained June 7, 1905, by Bishop Alerding. He served for one year as assistant at St. Mary's, Decatur; for two years at St. Patrick's, Kokomo; was assistant at Hartford City for a few months and then transferred to Garrett in June, 1909; to Covington in July, 1911; to Goodland, in July, 1912; served as temporary assistant at St. Mary's, Fort Wayne; was made pastor at Yoder in November, 1915; pastor of Auburn in July, 1922; was temporary Chaplain at Mercy Hospital, Gary, and St. Joseph's Hospital, Mishawaka; in September, 1925 was appointed pastor at Nix Settlement, and in October, 1929, of St. John's church, St. John, Indiana; and on February 5, 1939, was transferred to Sacred Heart church, Wanatah.

LACROSSE

St. Martin's Church

1860

A few miles from Wanatah, the village of LaCrosse is located, which today has a very beautiful brick church erected in 1932 with insurance money collected after the destruction by fire of an earlier church, attended as a mission from Wanatah. At one time this little parish had several farmer parishioners of considerable wealth, but they have either been taken by death or moved away.

ROLLING PRAIRIE

St. John Cantius'

1891

This parish was attended for a number of years from Terre Coupee until 1919, when the Rev. John Hosinski was appointed pastor. He remained until July, 1925, during which time he built the present rectory in 1919, and the present church, in 1924. The Rev. Albert Buechler built the first church, which was destroyed by fire in 1907.

The Rev. Aloysius Jarka was pastor from July, 1925 until July, 1926, when he was relieved by the Rev. Joseph Zielinski who served until July, 1937, at which time he was replaced by the Rev. W. A. Karp, the present pastor.

The Rev. William A. Karp was born in Chicago, on September 22, 1899. He prepared for the holy priesthood at Orchard Lake, Michigan, and was ordained on June 14, 1925 by Bishop Plagens, auxiliary Bishop of Detroit. He served St. Adalbert's, South Bend, as assistant for 16 months, and at St. Adalbert's, Whiting, for eight years. He was assistant at St. Joseph's, Elwood, for one year, when he had a leave of absence for one year because of poor health. He then assisted at St. Hedwig's, Gary, where he served until December, 1937, when he received his present appointment.

LAKEVILLE

Sacred Heart of Jesus Church

1932

In the year 1932 the Rev. James Burns, C. S. C., then Provincial of the Congregation of the Holy Cross, asked Bishop Noll if he would be interested in having one of his priests who had done considerable pioneer mission work to take a survey of territory beginning about five miles south of South Bend, and continuing to the town of Lakeville. Naturally the Bishop acquiesced, but proposed that if a parish should be developed it should be turned over to the Diocesan clergy. Accordingly, Father Burns appointed the Rev. P. J. Miner, C. S. C., who visited every home in the territory above mentioned and discovered a sufficiently large number of people who were Catholic in name to start a new parish, and about half of them were interested.

Father Miner said Mass on Sundays for some time in Pleasant View School and then erected the present church in the year 1933, to whose construction a great many parishioners lent their labor since they could not give cash. At the same time Father Miner built the present rectory.

At the completion of the church and rectory the Rev. Lawrence Weber was appointed first pastor and served from July, 1933 until September, 1935, when he was replaced by the Rev. Edw. Wroblewski, who remained until July, 1939, when he was relieved by the Rev. John B. Schaeffer, the present pastor.

The Rev. John B. Schaeffer was born on December 8, 1900 at Dyer, Ind. He prepared for the holy priesthood at St. Joseph's college and Mt. St. Mary's Seminary. He was ordained June 11, 1927 by Bishop Noll. After serving a few months at the Cathedral, he was appointed assistant at St. Luke's, Gary, where he remained until July 8, 1939, when he received his present appointment.

South Bend Deanery Priests Not Engaged In Parish Work

St. Joseph's Hospital, South Bend, has a Father of the Holy Cross as Chaplain.

Holy Cross Fathers also fill chaplaincies at St. Mary's Convent, St. Mary's College, and at St. Joseph's Novitiate near Rolling Prairie.

Holy Family Hospital, LaPorte has as its chaplain the Rev. Francis Shanley.

Father Shanley was born at Liverpool, England, on April 12, 1885. He joined the Irish Christian Brothers and taught under their auspices in Australia before preparing for the priesthood. He completed his seminary studies at St. Paul's Seminary, St. Paul, and was ordained on June 14, 1931, by Bishop Noll.

His first appointment was to the post of assistant at the Cathedral. In November, 1933, because of poor health, he was given a leave of absence, during which he filled appointments in the diocese of Denver. Later he served for a time as chaplain at St. Joseph Memorial Hospital, Kokomo, and on February 4, 1939, was appointed chaplain at Holy Family Hospital, LaPorte.

The Rev. William L. Atwater has been chaplain of St. Joseph Hospital, Mishawaka, since June 16, 1937.

Father Atwater was born in New York City on January 31, 1882. He prepared for the holy priesthood at Cathedral College and St. Joseph's, Dunwoodie, and was ordained on September 8, 1917, by Cardinal Farley.

Until October, 1925, he served as assistant at St. Anthony's and at St. Barnabas', New York, after which time he was admitted into the Diocese of Fort Wayne, and was appointed assistant at St. Monica's, Mishawaka. On July 1, 1927, he was made pastor of St. Patrick's, LaGro. In January, 1934, he was transferred to St. Patrick's, Arcola, and in August, 1935, to St. Paul's, Columbia City. On July 16, 1937, he received his present appointment.

The Rev. Richard Grunenberg fills the chaplaincy at St. Anthony's Hospital, Michigan City, and is the non-resident chaplain to the Catholic inmates of the State Prison.

Father Grunenberg was born in Eschenan, East Prussia, on February 5, 1884. He prepared for the priesthood in the Society of the Divine Word in Germany and Austria, and was ordained by Archbishop Nagel of Vienna, on September 29, 1910. The following year he was transferred to Techny, Illinois, where he taught languages from 1911 to 1924. In 1925 he was loaned to the Catholic Central High School of Hammond, where he taught until June, 1936, at which time he was incardinated into the Diocese of Fort Wayne, and appointed chaplain at the Lyndora Home for the Aged, Hammond, in June, 1936. From this place he attended the St. John Bosco Mission until July 4, 1940, when he was given his present appointment.

HAMMOND DEANERY

The Rt. Rev. Monsignor F. J. Jansen, Dean

The Hammond Deanery, which formerly embraced all of Lake and Porter Counties, was subdivided in the year 1937, at which time a new Deanery was set up at Gary. The Hammond District now contains the following parishes located mostly in the western part of Lake County:

Hammond

St. Joseph's,
All Saints',
St. Casimir's,
St. John Baptist,
St. Mary's,
St. John Bosco,
Our Lady of Perpetual
Help, Hessville.

St. Joseph's,
St. Nicholas' (Roumanian),
St. Dimitrius (Mission—
Roumanian),
Immaculate Conception,
Our Lady of Guadalupe,
St. Jude's,

Whiting

Immaculate Conception,
Sacred Heart,
St. Adalbert's,
Ss. Peter and Paul,

East Chicago

St. Mary's,
St. Stanislaus',
St. Patrick's,
Holy Trinity Hungarian,
Assumption,
Sacred Heart,
Holy Trinity Croatian,
St. John Cantius',
St. Francis',

Holy Name, Cedar Lake.
St. Joseph's, Dyer.
St. Edward's, Lowell.
St. John's, St. John.
St. Michael's, Schererville.
St. Theresa's, Shelby.

In this Deanery are situated two Orphanages conducted by the Carmelite Sisters of the Divine Heart of Jesus, one at Hammond for boys, and one at East Chicago for girls; Lyndora Home for the Aged and Mount Mercy Sanitarium, conducted by the Sisters of

M e r c y,
l a i n s a r e
F a t h e r J o h n
a n d F a t h e r
b a n s k i ; t h e
a n d T h e o l o -
P o l i s h F r a n -
C e d a r L a k e ;
H o s p i t a l ,
i n c h a r g e o f
o f S t . F r a n -
e t t e o f w h i c h
H a g e n m a y e r
S t . C a t h e r -
E a s t C h i -
c h a r g e o f
o f t h e P o o r
o f J e s u s
D o n a l d s o n ,
R e v . R o b e r t
c h a p l a i n , t h e
C e n t r a l H i g h
a c c r e d i t e d
t i o n a l s c h o o l



The Rt. Rev. Msgr. F. J. Jansen,
Dean

Monsignor Jansen's sketch ap-
pears under St. Joseph's parish,
Hammond.

five diocesan priests, a dozen Sisters of the Holy Cross and several lay teachers; an establishment of the Society of Missionary Catechists whose members assist many pastors.

Mission churches in this District are Sacred Heart Slovak, and St. Dimitrius, Roumanian.

Until the turn of the century Lake County, Indiana, which now has a population of nearly 300,000 and contains several large cities, was, in large part, an unoccupied region, because the vast stretches of yellow sand lent themselves neither to agriculture nor to city habitation. The large frontage on Lake Michigan, however, and the proximity of Lake County to the city of Chicago, on which it borders, were responsible, forty years ago, for the bringing of many industries, principally steel mills, to that area.

whose chap-
respectively
Bartkowski,
Michael Ur-
Monastery
gate of the
ciscans near
St. Margaret
Hammond,
the Sisters
cis, Lafay-
Rev. Joseph
is chaplain;
ine Hospital,
cago, in
the Sisters
Handmaids
Christ, of
of which
Emmons is
Catholic
School, an
co-educational
staffed by

The original parishes in Lake County were rural, and located in the south section, where the land was better.

Instead of country churches having been missions from cities it was the reverse in Lake County since some of the towns were first visited by pastors of rural parishes.

HAMMOND

St. Joseph's

1897

The nearest priest to the few Catholics who lived in what is now Hammond was located at Turkey Creek, later known as Lottaville. From the year 1861 until 1879 Father Wegermeyer and later his successor, Father Baumgartner, of Turkey Creek, and Rev. George Steiner, of Michigan City, visited Hammond a few times a year to say Mass in a private home.

The first small frame church was built in Hammond in 1897. But Hammond continued to be a mission until 1883, when Father Baumgartner was transferred from Turkey Creek to be its first resident pastor. He was succeeded after his death in May, 1885, for a few months by Father Philip Rothman, O.F.M.; and on August 16, 1885, the Rev. Henry M. Plaster was appointed pastor and served until 1916 when he retired from the active ministry. Father Plaster, at this writing, is still alive, having been permitted by the Archbishop of Los Angeles to live there as a retired priest with the privilege of a chapel in his home.

Father Plaster's first work was the erection of a small school in 1885, which, after being operated by a lay teacher for one year, was transferred to the Sisters of Providence.

In 1888 Father Plaster replaced both the little frame church and school by a brick edifice which was to serve both as church and school. In 1894 he erected a new convent for the Sisters; in 1899 he built an addition to both church and school. In 1904 he built a new rectory.

In the year 1912 Father Plaster began the erection



Diocesan Priests of the Hammond Deanery, June 1940

of a very large and beautiful church, which was completed in 1913.

Upon his retirement Father Plaster was succeeded by the Rev. John Berg, who was in charge of the parish until his death ten years later, in 1927. Father Berg's successor is the present rector of the church, Right Rev. Monsignor F. J. Jansen, who erected a large school at a cost of nearly \$200,000. Monsignor Jansen has made many other physical improvements in the parish and has, with the help of two and later three assistants, done much to stimulate the spiritual life of his large congregation. He has also written for several Catholic periodicals. Monsignor Jansen is assisted by the Revs. Wm. Plotzki, Aloysius Phillips and Dominic Pallone.

Right Rev. Monsignor F. J. Jansen was born May 7, 1874, in Essen, Germany. He was brought by his parents to the United States in 1882, and attended Our Lady of Sorrows School in New York City. He prepared for the holy priesthood at St. Lawrence's College, Calvary, Wisconsin, and at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained on June 16, 1898, by Archbishop Elder in Cincinnati, Ohio.

His first appointment was assistant at St. Mary's Parish, Lafayette, where he remained until June 17, 1899, when he was appointed pastor of Frankfort, Cicero and Noblesville. On October 30, 1906, he was transferred to St. Vincent's Parish, Elkhart. On July 15, 1927, he was transferred, as pastor, to St. Joseph's, Hammond.

On April 12, 1929, Father Jansen was appointed Dean of the Hammond District, and in May, 1933, he was invested as a Domestic Prelate.

The Rev. William Plotzki was born November 10, 1910, at Hammond, Indiana. He attended St. Casimir's School, and Catholic Central High School of that city. He began his studies for the holy priesthood at Orchard Lake, Michigan, and entered St. Meinrad's Seminary for theology. He was ordained on June 6, 1936, by Bishop Noll. On July 2, 1936, he received his first appointment as assistant at St. Peter's, Fort Wayne, and on August

22 was transferred, as assistant, at Holy Angels', Gary. On June 16, 1937, he was appointed chaplain of St. Joseph's Hospital, Kokomo, where he remained for one year, when he was made assistant at St. Andrew's, Fort Wayne. On July 8, 1939, he was appointed assistant at St. Joseph's, Hammond.

Rev. Aloysius Phillips was born in Michigan City on September 19, 1912. He received his early education in St. Mary's School, Michigan City, and pursued his studies for the priesthood at St. Joseph's College, Collegeville and at St. Meinrad's Seminary. He was ordained on May 22, 1937, by Bishop Noll at the Cathedral, Fort Wayne. On June 16, 1937, he was appointed assistant at St. Jude's, Fort Wayne, where he remained until June 28, 1940, when he received his present appointment.

Rev. Dominic Pallone was born in Catanzaro, Italy (Seville), on July 16, 1912. He received his early education at the Cathedral School, Fort Wayne, and pursued his studies for the priesthood at St. Joseph's College and St. Gregory's Seminary, Cincinnati. He was ordained on May 18, 1940, by Bishop Noll. On June 28, 1940, he was appointed assistant at St. Joseph's, Hammond.

All Saints

1896

In the year 1896 St. Joseph parish was divided and that of All Saints' formed, principally for people who did not speak the German language, since at St. Joseph's sermons had been preached in German. The Rev. Cook was placed in charge and rented a frame house on Fayette Street while he was building a little church for his people. Father Cook was replaced in February, 1897, by the Rev. Edward Barrett, who in the same year erected a school and rectory. The school was placed in charge of the Sisters of Providence.

In the year 1908 Father Barrett built a large combination church and school of brick construction, and in the year 1917 provided the Sisters with a new convent.

Father Barrett died following an accident in November, 1928, when the Rev. Edward J. Mungovan, then

pastor of St. Paul's, Valparaiso, was appointed his successor.

All Saints grew into a large parish and now has a very large and handsome church, erected by Father Mungovan in 1930, and which is nearly paid for.

Following the death of the Vicar General of the Diocese—the Right Rev. Monsignor John H. Durham—in January, 1940, Father Mungovan was selected as his successor by Bishop Noll, and was elevated to the rank of Monsignor. His investiture was private in the chapel at St. Catherine's Hospital, East Chicago.

Monsignor Mungovan is assisted by the Rev. Anthony Quinlisk.

Right Rev. Monsignor Edward J. Mungovan was born in Fort Wayne, Indiana, on December 19, 1876. He pursued his studies for the priesthood at St. Joseph's College, Collegeville, and Mount St. Mary's Seminary, Cincinnati. He was ordained on May 24, 1902, by Bishop H. J. Alerding. He was assistant at St. Patrick's church, Fort Wayne, from June 1902 to June 1907, when he was appointed pastor of Arcola, with Pierceton as a mission. On October 20, 1914, he was appointed pastor of St. Paul's Church, Valparaiso. In January, 1929, he was transferred to the pastorate of All Saints' Church, Hammond.

On June 17, 1936, he was appointed Diocesan Consultor and on March 12, 1940, was named Vicar General of the Diocese, being invested in the purple in September.

Rev. Anthony M. Quinlisk was born in Lafayette, Indiana, on January 21, 1903. He attended St. Ann's School and then left to prepare for the holy priesthood at St. Joseph's College, and later at Mount St. Mary's Seminary. He was ordained on June 14, 1931, by Bishop Noll in the Cathedral. On July 3, 1931, he was appointed assistant at St. Lawrence's, Muncie, where he remained until July 24, 1935, when he was transferred to Holy Angels', Gary. He was appointed temporary assistant at St. Joseph's, LaPorte, and in 1936 was transferred to All Saints', Hammond.

St. Casimir's

1890

With the rapid development of Hammond there came there a great many people of Polish nationality. They were organized into a parish by the Rev. Urban Raskiewicz, who was then pastor of Otis. Soon thereafter the Rev. C. Kobylinski, who became the first resident pastor, erected a combination church, school and priests' residence, engaging the services of the Sisters of St. Francis, of Lafayette, to teach the school.

St. Casimir's next pastor was the Rev. P. A. Kahellek, who took charge in July, 1897, and made a number of improvements. In 1901 he built a new rectory; in 1905 he had the church frescoed.

In 1909 Father Kahellek was transferred to Gary, and was succeeded by the Rev. John Kasprzykowski, who remained in charge until June, 1911, when the Rev. Felix Seroczynski was appointed pastor.

The parish began to grow rapidly and to provide class rooms for the steadily increasing number of children, Father Seroczynski bought several frame residences near the church and converted them into auxiliary schools. In the year 1920 this priest built the present rectory, and in 1923 the present handsome church.

Following his transfer to Elkhart in July, 1927, Father Seroczynski was succeeded by the Rev. John Hosinski who erected a large school which, because of the industrial depression which followed almost immediately upon its dedication, and because there was still considerable indebtedness on the new church, left the parish with a huge debt. This is being liquidated in a surprising manner by Father John Biernacki who succeeded Father Hosinski in September, 1932. Father Biernacki is assisted by the Rev. Joseph Lesniak and Rev. Walter Mastej.

Rev. John Biernacki was born March 25, 1894, in Lasin, Pomorze, Poland. He pursued his studies for the priesthood at Orchard Lake and Mount St. Mary's, Cincinnati. He was ordained on June 15, 1917, by Right Rev. H. J. Alerding.

He was assistant at St. Stanislaus', Michigan City,

from June 1917 to June 1922, when he was transferred as assistant to St. Adalbert's, South Bend. In February, 1923, he was appointed pastor of St. Joseph's, East Chicago. On July 15, 1927, he was given the pastorate of St. Mary's, Otis. In September, 1932, he was appointed pastor of St. Casimir's Parish, Hammond.

Rev. Joseph Lesniak was born in East Chicago, Indiana, on March 12, 1904. He pursued his studies for the priesthood at Orchard Lake and Mount St. Mary's. He was ordained on May 21, 1932, by Bishop Noll.

On June 8, 1932, he was appointed assistant at St. Casimir's, Hammond.

Rev. Walter Mastej was born May 14, 1914, in East Chicago. He pursued his studies for the priesthood at Orchard Lake and at St. Meinrad's. He was ordained on May 18, 1940, by Bishop Noll.

On June 28, 1940, he was appointed assistant at St. Casimir's, Hammond.

St. John Baptist

1897

The rapid development of Hammond and Whiting brought people of many nationalities in quest of work. Included in these was a considerable number of Slovak people to serve whom Bishop Rademacher invited the Reverend Benedict M. Rajcany to leave Hungary and to come to this country to take charge of the new congregation for the Slovaks. This was in April, 1897.

Father Rajcany's first act was to procure property on which he immediately erected a small church; in 1898 he built a rectory and in 1900, a convent. In the same year he erected a larger church of frame construction. In 1901 he built a two story frame school, and invited the Sisters of Providence to take charge.

New school room was provided in 1903 by the purchase of a public school building. In 1904 Father Rajcany bought property for a cemetery and erected thereon a house for the sexton. In 1906 the rectory was destroyed by fire and was replaced the next year by a better house. Father Rajcany also started a mission church for Slovaks

at Indiana Harbor and another at East Chicago for the Hungarian people.

In December, 1927, Father Rajcany retired from active parish work after hard labor among the Slovaks and Hungarians in the whole Calumet area for thirty years.

Thereupon the Precious Blood Fathers were invited to take charge of the parish principally because the Bishop lacked priests versed in the Slovak language. The Rev. John Kostik, C.P.P.S., was selected by his Community to become the pastor of St. John's, and he is still in charge.

In the year 1930 Father Kostik erected a large and magnificent church, costing nearly \$250,000. The people of this parish wanted such a church and made great sacrifices to build and pay for it.

Father Kostik is assisted by two priests of his Community, namely, the Rev. Stephen Tatar, C.P.P.S., and the Rev. John M. Lefko, C.P.P.S.

Father Benedict Rajcany died on the train on May 20, 1937, upon his way home from a visit at Whiting.

St. Mary's

1912

St. Mary's congregation was formed in the year 1912 for the benefit of Polish people who lived in the east side of Hammond. The original buildings, which are of frame construction, are still in use. The church was built by Father Seroczynski while he was pastor of St. Casimir's, the same city.

In January, 1913, St. Mary's received its own pastor in the person of the Rev. Anthony Gorek, who remained until June, 1915. This priest built the school, the rectory and the convent during the first year of his pastorate.

In June, 1915, Rev. John Chylewski was appointed pastor and had charge until September, 1926, when he was succeeded by the Rev. Ignatius Gapczynski, who held the pastorate until June, 1931.

Upon his transfer to St. Adalbert's, Whiting, the Rev. Ladislaus Szczukowski became his successor and

remained until his retirement from the active ministry in June, 1939.

The Rev. Joseph Zobel was placed in charge of St. Mary's on July 8, 1939, and in order to introduce an extra Mass and also to do more effective work he asked for an assistant who was given to him on January 20, 1940, in the person of the Rev. Stanislaus Gawronski.

Father Zobel has accomplished much in a short time, renovating the church completely and making other improvements and repairs without increasing the parish indebtedness.

Rev. Joseph Zobel was born in Joliet, Ill., on April 14, 1897. He pursued his studies for the priesthood at St. Mary's College, Orchard Lake, and was ordained on December 18, 1921, by Bishop Alerding in his private chapel.

On December 18, 1921, Father Zobel was appointed assistant at St. Stanislaus', Michigan City, where he remained until April 7, 1932, when he was named pastor of St. Joseph's, East Chicago. On July 8, 1939, he received his present pastorate—St. Mary's, Hammond.

Rev. Stanley Gawronski was born in Michigan City, Indiana, on September 7, 1909. He attended St. Stanislaus' School of that city, and then went to St. Mary's College, Orchard Lake, and later to St. Meinrad's. He was ordained by Bishop Noll on May 22, 1937.

On June 16, 1937, he was appointed assistant at St. Adalbert's, Whiting, and remained there until July 8, 1938, when he was transferred to St. John Cantius', East Chicago. On January 20, 1940, he was transferred to St. Mary's. He is now on leave of absence.

St. John Bosco

1934

The Rev. Paul Schmid, while principal of the Catholic Central High School at Hammond, lost no opportunity to do pastoral service. He took an interest in people of many nationalities who had settled along Columbia Avenue on the outskirts of Hammond, renting a house to serve both as a place of instruction and for the celebration of Sunday Mass. He placed St. John Bosco, recently

canonized, as patron over his little congregation and engaged the services of the Missionary Catechists to teach the children and to gather a complete census of people in that area.

When Father Schmid was invited by the Apostolic Delegate to take over the spiritual direction of the students at the Josephinum, at Worthington, Ohio, the Rev. H. James Conway, who succeeded Father Schmid on July 15, 1934, continued to look after the spiritual wants of the St. John Bosco group until 1936, when the Rev. Richard Grunenberg was made chaplain at the Lyndora Home for the Aged and given the pastorate of this new congregation.

In January, 1934, Father Grunenberg purchased a portable school building and converted it into a church on the property previously purchased. The congregation soon outgrew the little church, and in July, 1940, when the Rev. John Bartkowski succeeded Father Grunenberg, he was authorized to enlarge the church and to purchase property on which later a rectory and possibly a school and convent might be built. With the help of many friends and with the donation contributed from the Bishop's Jubilee Fund the cost of the improvements was covered. The enlarged church was dedicated on April 27, 1941.

Rev. John F. Bartkowski was born in South Chicago, on March 21, 1904. He prepared for the holy priesthood at Orchard Lake, Michigan, and at Mount St. Mary's Seminary. He was ordained on March 21, 1931, at Notre Dame, Indiana, by Bishop Noll. His first appointment was as assistant at St. Joseph's, Hammond, where he remained until he was appointed pastor of St. John Bosco Church, on July 4, 1940.

Our Lady of Perpetual Help (Hessville)

1937

About the time services were opened on Columbia Avenue in a rented house for the new St. John Bosco congregation, the pastors of St. Joseph's and All Saints' rented a store building at Hessville to serve as a temporary church for Catholic people of little means who

often absented themselves from Mass because they did not have the price of transportation to the Hammond churches. At the same time the Missionary Catechists were engaged to instruct the children who were not in the parish schools. Mass was said regularly until 1937 by either the pastor or assistant of All Saints.

Late in the year 1936 a committee representing the Hessville group called on Bishop Noll to apprise him that they were now ready to build a little church, and requested him to assign a priest to organize the people into a new parish. A site for the church had previously been donated by a Mr. Artem. Then a frame structure, hitherto used as a gymnasium at the Hessville High School, was purchased, and moved to this property. Men of the parish donated most of the labor expended on the new church, after having excavated a large basement. The frame shell was enlarged, veneered with brick and so treated internally as to produce a beautiful church.

This was all under the direction of the Rev. Alfred W. Reinig who, during the year 1938, completed this church and purchased a rectory some distance from the church property. In 1940 this rectory was sold and another purchased immediately adjacent to the church.

Father Reinig, through the inspiration he gave his people, has secured wonderful cooperation. He must engage the service of a priest every Sunday for an extra Mass and now feels that he will soon be faced with another building project, namely, that of school and convent.

Rev. Alfred Reinig was born October 17, 1904 at Summit, near Waterloo, Indiana. He received his early education at the local school and prepared for the priesthood at St. Lawrence's College, Mount Calvary, Wisconsin, and at Mount St. Mary's, Cincinnati. He was ordained on June 11, 1927, by Bishop Noll. He was appointed assistant at St. Mary's, Fort Wayne, on July 1, 1927, and remained there until July 24, 1935, when he was transferred to St. Mary's, Michigan City. He was appointed the first pastor of Our Lady of Perpetual Help parish, Hessville, on January 5, 1937.

EAST CHICAGO

The city of East Chicago which now includes what was the separate corporation of Indiana Harbor, is only fifty years old. In other words, prior to the year 1889, there was no place by that name. Today it is a city of more than 60,000 people and counts fifteen Catholic churches. They represent many nationalities, there being separate churches for the Poles, Hungarians, Croatians, Lithuanians, Slovaks, Greek Uniates, Roumanians, Italians, Mexicans and Negroes. St. Mary's and St. Patrick's are the only parishes which serve exclusively English congregations.

St. Mary's

1890

The first congregation established by the Catholics of what was then the village of East Chicago was St. Mary's. The few Catholic families first attended Mass in the Todd Opera House, which was offered by the Rev. H. H. Plaster, of St. Joseph's, Hammond, who in the year 1890 built the present church. The parish, which grew very slowly at the beginning, continued to be a mission for ten years, and was attended by assistants from St. Joseph's, Hammond, as well as by the Rev. M. J. Byrne, from Whiting.

In March, 1899, the Rev. George Lauer was appointed the first resident pastor. After making needful improvements on the property, he built an addition to the church. In 1901 Father Lauer erected a two-story frame school with accommodations for about two hundred children. The Sisters of Providence were given charge; they were later replaced by the Sisters of the Poor Handmaids, of Donaldson.

Father Lauer also built a rectory and a convent for the Sisters.

The Rev. E. G. Werling succeeded Father Lauer in the year 1923, and during his pastorate, which ended in 1927, he built a new rectory and convent, enlarged the school and made improvements in the church. During the depression, which followed soon upon the completion of

these improvements, the parish found itself laden with a heavy debt.

The Reverend Edward Vurpillat succeeded Father Werling in 1927 and was in charge of the parish until 1935, at which time he was succeeded by the Rev. Michael F. Shea, the present pastor, with whom the congregation is cooperating splendidly.

Father Shea is assisted by the Rev. John Beckman.

In October, 1940, St. Mary's solemnly celebrated its Golden Jubilee.

The Rev. Michael F. Shea was born in Fort Wayne on January 30, 1885. After completing elementary school work at St. Patrick's, that city, he went to St. Joseph's College and later on to St. Bernard's Seminary, Rochester, New York. He was ordained by Bishop Alerding on June 17, 1911.

His first appointment was as assistant at St. Ann's, Lafayette, whence, after two years, he was transferred to St. Joseph's, Covington. He remained there until June, 1921, when he was moved to St. Ann's, Kewanna. In July, 1925, he was appointed pastor of St. Mary's, Union City, and on September 12, 1935, he was promoted to St. Mary's, East Chicago.

Rev. John Beckman was born at Lowell, Indiana, on July 9, 1907. He attended the parochial school there and then went to St. Joseph's College, and thence to St. Gregory's and Mount St. Mary's, Cincinnati. He was ordained on June 10, 1933, by Bishop Noll.

His first appointment was as assistant at St. Patrick's, Fort Wayne, where he served one year, and on July 5, 1934, was transferred to St. Mary's, East Chicago.

St. Stanislaus'

1896

St. Stanislaus', from a very humble beginning, has grown into one of the largest parishes in the diocese. It was founded for Polish Catholics who had been attended from 1888 to 1900 by the priest in charge of St. Casimir's, Hammond. The original church, of frame construc-

tion, was built by Father Kobylinski and was dedicated to St. Michael.

In the year 1901, the Rev. John Kubacki became the first resident pastor and found it necessary to purchase considerable more property for the needed expansion. Houses on this property were converted into a rectory and convent.

Father Kubacki built a school and engaged four Sisters of St. Francis to teach it.

After moving the church from Baring Avenue to its present site, the name of the church was changed to St. Stanislaus.

Father Kubacki was succeeded in 1904 by the Rev. Joseph Bolka, who enlarged the church and made a number of improvements.

In 1907 the Rev. Julian Skrzyppinski served as pastor pro tem, and in 1908, the Rev. Peter Budnik was appointed pastor and remained until 1933 when he was received into the Franciscan Order. Father Budnik built the present church in 1912, and the large rectory. He completed under the Rev. Skrzyppinski. Operations were so rapid and things needed because of the congregation very large contracted, Father Skrzyppinski the years, under easy conditions Skrzyppinski new property, practically enlarged the church in the present also started school now was completed his successor, Julian Skrzyppinski. Building operations were so the building so spacious the size of congregation that a debt was which Father Skrzyppinski has, over brought under control. Father Skrzyppinski acquired property, practically built and enlarged Sisters' Con-



Very Rev. Msgr. Julian Skrzyppinski, pastor of St. Stanislaus

vent. He also erected homes respectively for his organist and janitor.

In the summer of 1940, the Rev. Julian Skrzypinski was elevated to the rank of Papal Chamberlain and was invested on September 14 in the chapel of St. Catherine's Hospital. Monsignor Skrzypinski is a Diocesan Consultor.

He is assisted by the Rev. Stanislaus F. Zjawinski, the Rev. Theodore Janicki and the Rev. Joseph Buczyna.

Monsignor Julian Skrzypinski was born at Rogozno, Poznan, Poland, on January 9, 1881. He received his primary education in Poland, but came to this country before he began to prepare for the priesthood. He pursued his ecclesiastical studies at St. Lawrence's College, Mount Calvary, Wis., and at Mount St. Mary's, Cincinnati. He was ordained on May 22, 1907, by Bishop Aldering.

His first assignment was temporary pastor of St. Stanislaus', East Chicago. He held pastorates for short intervals at Crawfordsville, Michigan City, Monterey, Earl Park, Terre Coupee, before he was appointed pastor of St. Adalbert's, Whiting, in September, 1911, where he erected the present school, rectory and convent. In February, 1923, he received his present pastorate.

Rev. Stanislaus F. Zjawinski was born at Kamieniec, Poland, on November 2, 1902. He pursued his studies for the priesthood at St. Bonaventure's College, Wis., and at Mount St. Mary's Seminary, and was ordained on June 2, 1928, by Bishop Noll.

After serving as assistant for ten months at St. Joseph's, Hammond; and fourteen months at St. Hedwig's, Gary, he was transferred to St. Stanislaus', East Chicago, on August 4, 1929.

Rev. Theodore Janicki was born in Chicago on November 20, 1920. After finishing the parochial school at Otis, he entered St. Mary's College, Kentucky, and then St. Meinrad's. He was ordained on June 15, 1935, by Bishop Noll.

After serving as temporary assistant at Our Lady

of Hungary, South Bend, he was transferred to St. Stanislaus', here.

Rev. Joseph Buczyna was born in Chicago on July 13, 1908. He pursued his ecclesiastical studies at Orchard Lake and at St. Meinrad's and was ordained on June 6, 1936 by Bishop Noll. Two weeks later he was appointed assistant at St. Stanislaus'.

St. Patrick's

1903

Indiana Harbor, where St. Patrick's Church was built, was long a separate city, but a few years ago it was merged with East Chicago.

Indiana Harbor had its beginning in 1901, and on May 24, 1902, the Rev. Thomas Mungovan, brother of the present Vicar General, was selected by Bishop Alerding to organize the new parish, although only eight Catholic families were found as prospects. But the Bishop had no doubts in his mind about the future. Father Mungovan resided with Rev. Charles Thiele at Whiting while getting a building project under way and completing it.

In 1903 he erected a combination church, school and residence—a two-story frame building. In 1905 he erected the present rectory.

Father Mungovan remained in charge until February, 1911, at which time the parish was large enough to replace the temporary, but substantial buildings, although the Rev. John Wakefer, who succeeded him and remained until July, 1917, withheld such replacements because of lack of funds. In July, 1917, the Rev. James Connelly was appointed pastor of St. Patrick's, and in the year 1923 erected the present church, school, and parish hall. He provided a new convent for the Sisters in 1925. St. Patrick's School is taught by the Sisters of Holy Cross.

St. Patrick's now has splendid buildings and the debt occasioned by their erection has nearly disappeared.

Father Connelly has carried on without an assistant.

Rev. James F. Connelly was born in Fort Wayne on

May 24, 1878. He attended the Cathedral School and then St. Joseph's College and Mount St. Mary's Seminary, Cincinnati, and was ordained by Bishop Alerding on May 24, 1902.

His first appointment was as assistant at St. Bridget's, Logansport, where he remained from June, 1902, until July, 1905, when he was transferred to St. Joseph's, Lebanon. After serving twelve years in this parish he was appointed pastor of St. Patrick's, Indiana Harbor.

St. John Cantius'

1906

The Rev. John Kubacki began the organization of this parish by ministering to Polish people living in Indiana Harbor during the years 1903 and 1904. He was succeeded by the Rev. Peter Budnik, who remained until 1906, and erected the first church in that year.

The successor of Father Budnik, the Rev. Anthony Stachowiak, was then placed in charge and served until the time of his death in the spring of 1925. Father Stachowiak erected the present spacious basement church in 1917, the present rectory in 1912, and the original convent the same year.

The Rev. Theofil Chemma succeeded Father Stachowiak and remained until 1932. During his pastorate the present large school was erected and the convent considerably enlarged in 1928. About the time the school was dedicated the industrial depression set in, and St. John Cantius' Parish has had a very heavy debt load to carry, with reduced revenue.

The present pastor, the Rev. Michael A. Petzold, was placed in charge of St. John Cantius' in the year 1932, and is assisted by the Rev. Louis A. Jeziorski.

Rev. Michael A. Petzold was born in Chicago on September 19, 1894. His studies for the priesthood were pursued at St. Francis', Milwaukee, St. Joseph's College, Orchard Lake and Mount St. Mary's Seminaries. He was ordained on November 13, 1918, by Bishop Alerding, following which he was appointed assistant at St. Hedwig's,

Gary. In 1921 he was transferred to St. Stanislaus', East Chicago; in 1923, to St. Adalbert's, South Bend; in 1925, to St. John Cantius', East Chicago.

On August 1, 1926, he was appointed pastor of Assumption parish, New Chicago; on August 14, 1929, pastor of St. Hyacinth's, Fort Wayne; and on April 2, 1932, was given the pastorate of St. John Cantius, East Chicago.

Rev. Louis A. Jeziorski was born in South Bend on September 29, 1902. He pursued his ecclesiastical studies at Orchard Lake and St. Meinrad's, and was ordained on May 18, 1940, by Bishop Noll. He is filling his first appointment at St. John Cantius'.

Holy Trinity (Hungarian)

1907

For a time those Hungarian and Slovak people who were the first of their nationality to locate at East Chicago were a part of one little parish organized by Father Benedict Rajcany, pastor of St. John's, Hammond. Like all other parishes in this area that of Holy Trinity grew rapidly, and later two separate parishes were formed for the Slovak people.

Father Rajcany erected the first Holy Trinity Church in the year 1906, and in December, 1907, the parish received its first pastor in the person of Rev. Oscar Szilagyi, who was a Benedictine priest. He remained there until June, 1909, when the Rev. Paul Bognar was appointed pastor. Father Bognar held the pastorate for three years when he was replaced by the Rev. Francis Fekete, who served as pastor from May, 1912, to September, 1913, when he was succeeded by the Rev. Stephen Varga who remained in charge until November, 1916.

The next pastor was Rev. Alexander Schaffer who spent ten years at Holy Trinity, when he retired in March, 1927, from active pastoral work and returned to Hungary, where he died in 1936. Father Schaffer built the present church in 1920 and also the present rectory and convent in 1922.

In March, 1927, the Rev. Joseph P. Toth was ap-

pointed pastor and served faithfully until his sudden death on December 15, 1934. During Father Toth's pastorate the new school was built in 1928, with the Daughters of Divine Charity in charge.

The present pastor, appointed on February 1, 1935, is the Rev. Joseph D. Sipos, who found it necessary to make many improvements and repairs which had been postponed because of the bad economic situation in this city.

In 1937 Father Sipos purchased a large building, situated one block from the church, which has been converted into a recreation hall, and which is a source of considerable revenue for the parish.

Father Sipos has been assisted since June, 1937, by Rev. Ralph Hoffman.

Rev. Joseph D. Sipos was born in Joliet, Illinois, on May 23, 1904. After completing the elementary school, he attended St. Lawrence's College, Mount Calvary, Wis., and then went to Hungary to pursue his major seminary studies, and was ordained in Hungary in 1929.

His first appointment was assistant at Holy Trinity, where he is now pastor. After two years he was transferred to St. Emeric's, Gary, and upon the death of Father Toth, returned to Holy Trinity as his successor.

Rev. Ralph Hoffman was born in Hartford City on September 24, 1911. He attended the parochial school there and then went to St. Joseph's College to prepare for the priesthood; thence he went to St. Gregory's and Mount St. Mary's, Cincinnati, and was ordained on May 22, 1937, by Bishop Noll. A few weeks later he was given his present appointment.

St. Francis' (Lithuanian)

1913

The parish for the Lithuanian people of Indiana Harbor was organized in 1913 by the Rev. J. Jakstys. In that year he erected the church which is still in use. In 1915 Father Jakstys was succeeded temporarily by the Rev. Joseph Martis and by Rev. K. Ambrosartis. Then the Rev. J. Zablockis was placed in charge for one year, and

Rev. J. Tiskevicius served for one year. The Rev. J. Ceuberkis was pastor from 1919 to 1924, and the Rev. J. Gervickis during part of 1924 and 1925.

Thereupon the Rev. Casimir Bickauskas was given the pastorate and has held it ever since. Besides doing good spiritual work he has to his credit the erection of the rectory in 1925, the school and convent in 1927, and the parish hall in 1929. The school is in charge of the Sisters of St. Casimir.

Father Bickauskas has been assisted since June 1939 by the Rev. Ignatius C. Vichuras.

The Rev. Casimir Bickauskas was born in Lithuania on March 27, 1888. He pursued his studies for the priesthood at Seinai, Lithuania, and was ordained on January 13, 1913. He exercised his priesthood in his native country until the fall of 1922, when he came to the United States on a collecting tour for institutions in Lithuania which had suffered greatly during the World War. The Bishop of Albany prevailed on him to work among the Lithuanians here—of course, with the permission of his Ordinary.

He held a pastorate at Schenectady from November 1922 until March 1925, when Bishop Alerding invited him to fill the pastorate of St. Francis, Indiana Harbor.

Rev. Ignatius C. Vichuras was born at Gary on September 3, 1911, and prepared for the priesthood at St. Joseph's College and at St. Meinrad's. He was ordained on June 11, 1938, by Bishop Noll, and appointed assistant at St. Lawrence's, Muncie, where he remained for one year. On July 8, 1939 he was given his present appointment.

St. Nicholas'—St. Demetrius'

1913

The Roumanian people, who are served by priests who officiate in the Greek Rite, have had spiritual attention since the year 1913, both at East Chicago, where the pastor has resided, and at the mission church at Indiana Harbor.

The first pastor was Rev. Hurel Bungardeau who,

during his pastorate from December 1913 to March 1921, built a beautiful church for the Roumanians at East Chicago in 1913, and another for those at the Harbor in 1915. In 1917 he built the pastor's residence at East Chicago.

He was assisted by the Rev. Alexander Pope beginning in May, 1920, who remained two months after Father Bungardeau's departure in 1921.

In September 1921, the Rev. Victor Crisan was appointed pastor and remained until January, 1933. In April of that year, the Rev. Victor Vamosi was borrowed from the Cleveland Diocese to take over the pastorate. He remained until February, 1935, when Bishop Noll effected an arrangement, through the Apostolic Delegate, to procure a young priest directly from Roumania. This priest, Father Anthony Dunca by name, is still in charge.

Assumption—Sacred Heart

1915

The first pastor of the Assumption Parish is the priest now in charge, the Reverend Clement M. Mlinarovich. He was appointed pastor in 1915, while assistant at St. John's, Hammond.

He erected the first church in the year 1917, the present rectory in 1919. Then in the year 1926 Father Mlinarovich built a combination church and school of brick and brought the School Sisters of St. Francis to teach the children. He erected a convent for them the same year. He is now building an addition to the rectory.

Father Mlinarovich organized the Slovak people of the west side and rented space in another church for the holding of divine services. In December, 1940, he completed the building of a beautiful small church for them.

Father Mlinarovich had diocesan priests as assistants for three years, but since the year 1930 he has been helped on week-ends by Franciscan and Benedictine Fathers.

Rev. Clement M. Mlinarovich was born at Hasprunka, Czecho-Slovakia, on October 11, 1887. He prepared for the priesthood at Tirnau and Pressburg

(Pozony), and was ordained on May 21, 1910. He came to this country in 1914 and was appointed assistant to the Rev. Benedict Rajcany, at St. John's, Hammond, and in 1915 was transferred to Indiana Harbor where he has pastored the Assumption Parish from the beginning.

Father Mlinarovich has been active in National Slovak activities, and has held high office in the Slovak Catholic Federation.

Sacred Heart

1926

The Slovak people of East Chicago had been attended from Assumption parish, Indiana Harbor, for many years without having a church of their own. But in the spring of 1940 Father Mlinarovich received permission to erect a church for them on valuable property secured a few years previously. This church was used for the first time, after completion, on December 15, 1940, and was dedicated by Bishop Noll on May 11, 1941. It serves an enthusiastic congregation whose members will soon be requesting their own resident pastor.

Holy Trinity (Croatian)

1916

The Croatian people of East Chicago were organized into a separate parish in 1916, and had as their first pastor the Rev. Joseph Judnic, who built a church and school in 1917, and a convent in 1920, for the Sisters Adorers of the Precious Blood, who have charge of the school. Father Judnic continued as pastor until August, 1922, when he was succeeded by the Rev. Francis Bahoric, who served the congregation until March, 1924.

On April 15, 1924, the present pastor, the Rev. Francis Podgorsek, was placed in charge of the parish. This priest erected the present rectory in 1925.

Father Podgorsek labored under heavy difficulties during the several years of the recent depression.

Rev. Francis Podgorsek was born in Jugoslavia and after his ordination came to the United States to work among his own people, the Croats.

Bishop Alerding placed him in charge of SS. Peter and Paul's, Whiting in 1910, and of the Holy Trinity Croatian Parish, East Chicago, in April, 1924.

St. Joseph's

1916

St. Joseph Parish for the Polish people was formed in 1916 and had as its first pastor the Rev. Joseph Zielinski. During his pastorate, which lasted until February, 1923, he erected a frame church, rectory and convent. These structures were built in 1917 and 1918.

The Rev. John Biernacki succeeded Father Zielinski and served until July, 1927. He built the present school.

Rev. August Kondziela was pastor from July 1927 until April 1932, and built a parish hall in 1930.

On April 7, 1932, Father Joseph Zobel succeeded Father Kondziela and held charge until July 8, 1939. During the worst years of the depression Father Zobel was able, by hard labor, to keep the five frame buildings painted and to reduce the indebtedness slightly.

Rev. Edward Wroblewski succeeded Father Zobel and is the present pastor. He began to make quite extensive improvements, the foremost of which was to cover the outside of the buildings with imitation brick and to insulate them so that the fuel cost would be reduced.

This property, fronting on a prominent street, is badly dissected by railroad tracks.

Rev. Edward Wroblewski was born in Chicago on August 2, 1898. He prepared for the priesthood at Orchard Lake College and Seminary and was ordained on June 14, 1924, by Bishop Alerding.

After serving for one month at St. Joseph's, Mishawaka, he was appointed assistant at St. Vincent's, Elkhart, where he remained for one year. Then he served from July, 1925, until September, 1935, as assistant at St. Stanislaus', East Chicago. Thence he was made pastor of Sacred Heart Church, Lakeville, where he remained until July, 1939, when he was given his present appointment.

Our Lady of Guadalupe

1927

The first Mexicans came to Indiana Harbor in 1920 and formed the nucleus of a colony and also of a future parish. Their first pastor was Father Octave Zavatta, a member of the Italian Congregation of the Precious Blood. He had lived for some time in Mexico and learned the language well. For some time Father Zavatta said Mass in a store building for the Italians and Mexicans.

The first church for the Mexican people was dedicated on the 30th of January, 1927, on Pennsylvania Avenue. The Catechists established themselves on Block Avenue immediately to the rear of that church, and in 1931 a rectory was purchased by Bishop Noll on Pennsylvania Avenue for the pastor, who at that time, was the Rev. Jose H. Lara.

In the fall of 1937 the Mexican parish was turned over to the Fathers of the Sacred Heart. The first priest of this Community to serve the Mexicans was the Rev. Father O'Neill, who came in October, 1937. He was assisted by Father Zicke, to whom was entrusted the care of the Colored Catholics, nearly all of them converts, who also attended Our Lady of Guadalupe Church. These priests were replaced by the Rev. Paul Frichtl, S.C.J., and the Rev. Stanislaus Saxon, S.C.J. After a few months they were faced with the problem of erecting a new church because the church on Pennsylvania Avenue was destroyed by fire on September 2, 1939.

The Mexican people besought the Bishop through their priests to allow them to purchase property closer to the heart of their settlement. This request was granted on condition that the Mexicans would make sacrifices to provide money and labor for the erection of a new church. Headed by their priests they actually did most of the construction work on both the church and the new rectory. The cornerstone of the new church was laid on the feast of Our Lady of Guadalupe, December 12, 1939, and the edifice, a very beautiful church, was dedicated amid splendor on September 15, 1940, by Bishop Noll.

Immediately following the dedication Father Frichtl

began to restore, for the benefit of the Negroes, the church which had hitherto been used jointly by the Mexicans and Negroes. It was dedicated on May 11, 1941, and will soon have its own pastor.

Immaculate Conception

1935

The Italian people of Indiana Harbor and Hammond had abundant opportunity to attend divine services at one of the many existing churches, and it was natural that they should do so because their children were, for the most part, in several parochial schools.

But in the year 1933 a committee of Italians importuned the Bishop to allow them to build a church of their own, with which would be connected a recreational center. They agreed to raise the money needed for the purchase of a site before starting the building. Then, at a time when many skilled laborers were out of work, the Italians among these agreed to donate their services in the erection of the structure.

Bishop Noll assigned the Rev. Michael A. Campagna to work with them, and in the year 1935 they completed a handsome church, a rectory, a recreational center at a cash expenditure of less than \$20,000.00—although the buildings would represent values three times as great.

In the year 1936 the parish purchased a residence next door to the rectory for a home for the Catechists who have, from the time the parish was founded, been instructing the children on weekdays and supervising their recreation.

Italians may still, of course, attend parishes nearest to their homes, but many of them come from Hammond and from East Chicago to the church at Indiana Harbor by bus for Sunday Mass.

Rev. Michael A. Campagna was born in Italy on September 5, 1904. He pursued his ecclesiastical studies up to theology at Veroli and the Pontificio Collegio in Rome. Then he came to the United States and studied theology at Mount St. Mary's, Cincinnati. He was ordained on June 2, 1928 by Bishop Noll, whereupon he

went to the Catholic University for three years and then to Rome for one year. Upon his return he was appointed temporary assistant at St. Andrew's, Fort Wayne, and later chaplain at St. Vincent's Villa.

On July 1, 1933, he was sent to East Chicago to organize the new Immaculate Conception Parish and has been there ever since.

St. Jude's (Colored)

1940

The Missionary Catechists who settled at Indiana Harbor in 1927 did a great deal of social service and charity work among the Colored people, and especially during the first years of the depression. This benevolence led a number of the Colored to become interested in the Catholic religion and many converts were the result. Since they lived, for the most part, close to the Mexican church, they attended Mass there.

After this church was partly destroyed by fire in September, 1939, and it was decided to provide a church for the Mexicans nearer to the center of their colony, the Bishop provided funds with which to restore the former Mexican church for the benefit of the Colored Catholics of the Harbor.

In its restored condition it was used for the first time for midnight Mass on Christmas, 1940, and was dedicated on May 11, 1941.

In the basement of the church provision is made for recreation.

Since the new Mexican church bears the name that was given to this church it was necessary to alter the name of the restored church and the choice of the Colored people was St. Jude's.

The Colored people are, for the present, being served by the same priests that wait on the Mexicans, but it is expected that another priest will soon be provided by the Fathers of the Sacred Heart, who will give all his time to the Colored people.

WHITING

Whiting, like other cities in Lake County, is still young. Sixty years ago it was a small hamlet known as Whiting's Crossing. Its development is due to the location there of the Standard Oil Company in 1889, which soon grew into a big industry and attracted workingmen from far and wide. The city counts an English, two Slovak, a Polish and a Croatian parish.

Sacred Heart

1891

In the year 1889, to the Rev. H. F. Kroll, then pastor of Chesterton, was entrusted the work of establishing a mission at Whiting. He said Mass sometimes in a private home, sometimes in a school house and sometimes in Green's Tavern. Father Kroll bought property on Center street, but it was left to his successor, the Rev. Michael J. Byrne, to organize the parish and start the church.

He purchased additional property and started the frame which was May, 1891.

In September, 1891, the Sacred Heart parish in Whiting was opened. The children of the parish were taught in the Sisters of Providence. This school was destroyed by fire when a new building was being erected. Father Byrne also erected a rectory and transferred in



Very Rev. Msgr. George Moor-
man

chased additional property and erection of a church, dedicated in

In September, 1895, school to the children of the Sacred Heart. The Orient Hall, Sisters of Providence, engaged to build a new hall. This hall was destroyed by fire in 1897. A new school building was erected containing three classrooms and an auditorium. Father Byrne also erected a convent and prior to his death in August, 1898

Rev. Charles Thiele became Father Byrne's successor. It was not long until the parish outgrew its buildings, and it was deemed wise to move to another site rather than rebuild on property inconveniently located to most of the people. He purchased property on LaPorte Avenue, but was transferred to St. Peter's, Fort Wayne, before anything was done about building.

The Rev. John B. Berg succeeded Father Thiele who, in the year 1910, erected the present school, the convent and rectory, using the auditorium over the school as a church.

To help meet the cost the original property was sold to the Whiting Croatsians for \$12,000.00, and the name of the church thereafter was changed to SS. Peter and Paul.

The Rev. William C. Miller succeeded Father Berg, in 1917. He paid the balance of the debt and started building a fund for a new church. Father Miller died in March, 1922, and was succeeded by the Rev. Norbert Felden, to whom the thought of the erection of a new church was ever present, but his health failed before the new temple was completed, which, with furnishings, cost \$200,000.00.

The church was dedicated on October 9, 1927, by Bishop Noll. Father Felden, who had been assisted during his illness by Rev. Paul Anderson, retired from pastoral work in July, 1929, dying at St. Catherine Hospital on November 3, 1931.

The next pastor of Sacred Heart Church was Rev. Joseph Lynn, who took charge in September, 1929, and who inherited a debt of \$107,000.00. After two years Father Lynn, with the Bishop's permission, exchanged places with Rev. George Moorman, then pastor of Immaculate Conception Church, Michigan City. Although the industrial depression was on and Father Moorman inherited a debt of more than \$100,000.00, he had it entirely liquidated at the time the Golden Jubilee of Sacred Heart Church was celebrated in October, 1940. This achievement, within eight years, reflects great credit on both pastor and people. In appreciation of his accom-

plishments, the Holy See honored Father Moorman by conferring on him the rank of Papal Chamberlain.

Father Moorman has been assisted almost from the beginning by the Rev. Clemens Koors.

Rev. George Moorman was born at Millhousen, Indiana, October 9, 1883. He pursued his studies for the holy priesthood at St. Joseph, Teutopolis, Ill., and at St. Meinrad Seminary. He was ordained on June 13, 1908, by Bishop Alerding.

He served as assistant at the Cathedral for three years and then, after filling a temporary vacancy at St. Vincent's, Logansport, was given the pastorate of Kendallville, which he held from October, 1911 to January, 1914, when he was appointed to assist Father Noll at Huntington in the editing of OUR SUNDAY VISITOR, and in the care of St. Mary's parish. In September 1916, he was made pastor of St. Louis', Besancon, but was relieved during the years 1918-1919 to serve as overseas chaplain in the war. In June, 1921, he was given the pastorate of St. Joseph's, Logansport, and in July, 1924, that of Immaculate Conception, Michigan City. In October, 1931, he was transferred to Sacred Heart, Whiting. Father Moorman is author of a very popular and instructive book on the Mass.

The Rev. Clemens L. Koors was born at Tipton, Ind., on July 17, 1903. He prepared for the holy priesthood at St. Joseph College, Collegeville, and at St. Gregory's and Mount St. Mary's, Cincinnati, and was ordained on May 30, 1931, by Bishop Noll. His first appointment was to St. Joseph's, Mishawaka, whence he was transferred to Sacred Heart, Whiting, in February, 1932.

St. Adalbert's

1902

Until a separate parish was established for the Polish people of Whiting, they attended St. Casimir's, Hammond. The Rev. P. A. Kahellek, pastor of St. Casimir's, organized the Whiting parish and built the church, which is still in use, in the year 1902.

But in June of that year, before the church was dedicated, the Rev. Peter Budnik was appointed the first resident pastor. He built the first rectory in 1903, a convent in 1904, and a school in 1905.

In June, 1907, Father Felix Seroczynski was appointed pastor and remained until September, 1911. He was followed by Rev. Julius Skrzypinski who, during a pastorate of eleven and one-half years, replaced the first convent by a large house in 1916, built the present rectory in 1919, and enlarged the school in 1920.

The Sisters of the Holy Family of Nazareth teach the children of St. Adalbert's School.

The next pastor was the Rev. Joseph Zielinski, who served from February, 1923, until July 1926. His successor, the Rev. John Chylewski, the present pastor, took charge in September, 1926, and in the year 1927 built a large parish hall.

The original church, a frame structure, will, it is hoped, soon be replaced by another which will be in keeping with the other splendid buildings belonging to the parish.

Father Chylewski is assisted by the Rev. Walter S. Pawlicki.

The Rev. John Chylewski was born at Ostrowo, Poland, on May 13, 1885. After pursuing the classics in Poland, he entered the American Seminary at Louvain and was ordained there by a Belgian Bishop on July 9, 1911.

From the time of his ordination until November, 1913, he was assistant at St. Stanislaus', Michigan City, and then until July, 1915, assistant at St. Hedwig's, Gary. He was appointed pastor of St. Mary's, Hammond, on July 8, 1915, where he remained until he was transferred to St. Adalbert's, on September 21, 1926.

The Rev. Walter S. Pawlicki was born in South Chicago, on June 25, 1904. He pursued his studies for the priesthood at St. Stanislaus' College, DePaul University, and at Mount St. Mary's Seminary, Cincinnati, and was ordained on May 21, 1932, by Bishop Noll.

From the time of his ordination until July 8, 1938,

he was assistant at St. John Cantius', Indiana Harbor, and since that time has been at St. Adalbert's.

SS. Peter and Paul's

1910

In our sketch dealing with Sacred Heart parish, it was noted that in the year 1910 the four buildings which had been used prior to that time by the parishioners of Sacred Heart were sold to the Croatians of Whiting, who took immediate possession.

The first pastor of SS. Peter and Paul's was Rev. Francis Podgorsek who held the pastorate from July, 1910, until August, 1924. He was succeeded by the Rev. Vincent Uvodic who is still in charge of the parish, which is now entirely free from debt.

The school was discontinued in this parish, but most of the children are in attendance at existing parish schools.

The Rev. Vincent Uvodic was born in Dalmatia, Yugoslavia, on September 15, 1888. He prepared for the holy priesthood at the Zara and Innsbruck Seminaries, and was ordained at Zara by Bishop Vincent Pulisic on April 8, 1916.

After filling two pastorates in Dalmatia between 1916 and 1921, he went to Chile, South America, to work among Croatians. In December, 1922, he came to the United States and worked for nearly two years at Kansas City. On August 16, 1924, he was appointed pastor of SS. Peter and Paul's, Whiting.

Immaculate Conception

1922

St. John's Parish, Whiting, was divided in 1922, and property was purchased for buildings to serve the Immaculate Conception parish under the Rev. Michael Kosko, who had been assistant to the Rev. Benjamin Rajcany at St. John's.

Father Kosko erected the present rectory in 1923, and the present church in 1924.

In April, 1926, Father Kosko resigned his pastorate

in order to accept a chaplaincy at Immaculate Conception Jednota, Slovak Orphan Home at Middleton, Penn. He was succeeded in July, 1926, by the Rev. John J. Lach, the present pastor, who erected the present school and convent in 1926, and a Grotto to the Immaculate Conception in 1928. In May 1941 he purchased property on which a new convent will be erected.

Father Lach has taken an interest in national Slovak activities, and became known to people of most Slovak parishes in the country through the excellent band which he organized, and which toured not only the United States but Europe as well.

In September, 1940, Father Lach opened the first year high school which, together with the grade school, is taught by the Sisters of SS. Cyril and Methodius.

Father Lach is assisted by the Rev. James Cis.

The Rev. Joseph Lach was born at Hibernia, New Jersey, on June 10, 1894. He prepared for the holy priesthood at St. Procopius Seminary, Lisle, Ill., and at Mount St. Mary's, Cincinnati, and was ordained on June 10, 1922, by Bishop Alerding.

Father Lach's first appointment was to the post of assistant at St. Paul's, Marion, where he remained for one year. He was then made pastor of Knox and Hamlet in June, 1923, and given the pastorate of the Immaculate Conception Parish on June 22, 1926.

The Rev. James Cis was born in Chicago on July 14, 1911. He prepared for the holy priesthood at Columbia University, Dubuque, and at St. Meinrad's Seminary, and was ordained on June 11, 1938. The next month he was given the appointment which he still has.

ST. JOHN

St. John Evangelist Church

1847

Mass was said for people within the confines of what is now St. John's Parish more than one hundred years ago. It is of record that Rev. Francis Fischer from Chicago visited this area from 1839 to 1843, and that from

1843 to 1849 the Rev. Anthony Carius, C.S.C., was in charge.

During the latter's pastorate the first church was built, and was dedicated by Bishop de St. Palais, of Vincennes. He also built a school in the year 1846, and placed it in charge of the Brothers and Sisters of the Holy Cross. In the year 1856 the Rev. B. J. Force, C.S.C., replaced the old log structure with a brick church and Father B. Rachor built the first rectory in 1860. The Fathers of the Holy Cross continued to have charge until 1866.

Diocesan priests have had charge since 1866, beginning with Rev. Henry Koenig from 1866 to 1870. Succeeding pastors were Rev. Anthony Heitmann from 1870 to 1906; the Rev. Charles F. Keyser until November, 1906; the Rev. A. M. Buchheit from 1906 to 1915, who purchased the present school. The Rev. Anthony Badina was pastor from 1915 to 1929. Father Badina completed the present very beautiful church in 1925. He had previously, in 1920, bought the house which is now the rectory.

The Rev. John B. Steger succeeded Father Badina in August, 1929, and remained until February, 1939, when the Rev. Fred C. Rothermel was placed in charge. He holds the pastorate today.

The Rev. Fred C. Rothermel was born in Logansport, Indiana, on March 7, 1889, and received his early education at St. Joseph's parochial school there. He attended St. Meinrad's College and Seminary and was ordained June 16, 1916, by Bishop Alerding. His first appointment was as assistant at Michigan City, Indiana, where he had charge of the State Prison. On November 11, 1922, he was transferred to Crown Point, and on September 3, 1925, received his first pastorate at St. Joseph's Church, Reynolds. On February 6, 1930 he was made pastor of St. Joseph's, Kentland, where he remained until February 5, 1939, when he was given his present charge at St. John. While in Michigan City Father Rothermel established a system of records at the State Prison, and while at Reynolds erected the priest's house.

CEDAR LAKE

Holy Name

1859

Catholicism in this area dates back beyond one hundred years, but until the Hanover Center parish was organized the people attended services at St. John's, the mother parish of Lake County. A small frame church was erected in 1859, by Rev. F. X. Nigsch, and dedicated to St. Matthias. St. Matthias Congregation was attached to Crown Point as a mission until 1868, when a new church was erected to replace the original which was destroyed by fire in 1866. The new church was dedicated to St. Martin.

The parish received its first pastor in the person of Rev. Frank Siegelack in 1869. In 1873 the Rev. F. X. Diemel was named pastor and remained until 1877, when he was succeeded by the Rev. William Berg, who purchased a public school building for summer school use and later converted it into a convent.

In June, 1881, the Rev. Charles Steurer replaced Father Berg and he was succeeded in October, 1889, by the Rev. Matthias Zumbuelte.

In July, 1902, the priest's house was struck by lightning and burned to the ground. Father Zumbuelte immediately replaced the rectory with a better building.

Father Zumbuelte opened a school in 1904 with the Sisters of St. Francis, Lafayette, in charge. He died at Hanover Center in September, 1910.

The next pastor was the Rev. Herman Juraschek, who served until 1923. He erected a very beautiful church which was also completely destroyed by fire during the pastorate of the Rev. Gustave Hottenroth, who was in charge from 1923 to 1931. Then the Rev. Charles W. Marr was appointed pastor. He soon had plans drawn for a new church. He first built a basement church, which was in use until the year 1940, when he erected a superstructure of great beauty. The church was dedicated on Thanksgiving Day, 1940, by Bishop Noll. This church is dedicated to the Holy Name.

The Rev. Charles W. Marr was born at Detroit on March 2, 1880. He pursued his classical studies at Detroit College and then attended St. Meinrad Seminary, and was ordained June 18, 1909, by Bishop Alerding.

His first appointment was assistant at the Cathedral. In September, 1910, he was transferred to St. Lawrence's Church, Muncie, and in July, 1913, he was made pastor of St. Mary's, Dunkirk. He served there until June, 1922, when he was given the pastorate of St. Rose's, Monroeville. In July, 1931, he was transferred to Holy Name Parish, Cedar Lake.

DYER

St. Joseph's

1867

The people living in and around what is now Dyer were attended from Turkey Creek prior to the year 1867. The first resident pastor was Rev. Jacob Schmitz, who built a frame church in the year 1867, after procuring four acres of land for the church property.

He was succeeded in July, 1870, by Rev. Theodore Borg, and he, in turn, by the Rev. H. Meissner, from September to December, 1871; Rev. Bernard Wiedau from January to December, 1872; Rev. Anthony King from December, 1872 to April, 1874; Rev. F. J. Freund from May, 1874, to August, 1875; Rev. Charles Steurer from August, 1875, to January, 1878; Rev. Joseph Flach from March, 1878, to August, 1883; Rev. Charles Stetter, from August, 1883, to July, 1888; Rev. Joseph Flach from July, 1888, to July, 1923; Rev. George Lauer from June, 1923, to June, 1932; the Rev. Edmund A. Ley, the present pastor.

The first school and convent were erected by the Rev. Joseph Flach in the year 1901, who also built the present church in 1903. The first rectory was built by Father Schmitz in 1869. The rectory is still in use, but was improved several times.

Upon his retirement in 1923 Father Flach occupied a residence in Dyer until his death on December 10, 1926.

The present convent was erected by the Rev. George

Lauer in 1924, who also built a parish hall in 1925.

Father Ley built a modern school in 1939. The children are taught by the Sisters of St. Francis of Joliet.

Rev. Edmund A. Ley was born at Landeck, Ohio, on May 24, 1875. He prepared for the holy priesthood at St. Joseph College, Collegeville, and at Mount St. Mary's Seminary, Cincinnati. He was ordained by Bishop Aldering on December 22, 1905.

He served as assistant at St. Mary's, Anderson, from January, 1906, to July, 1908. During that time he was also chaplain of St. John's Hospital. From July, 1908, to June, 1921, he was pastor of St. Ann's Church, Kewanna, and St. Elizabeth's Church, Lucerne. From June, 1921 to June, 1932, he was pastor of St. Bernard's Church, Wabash.

He has been in charge of St. Joseph's, Dyer, since June 17, 1932.

LOWELL

St. Edward's

1870

The first scattered Catholics in this area were visited by the Rev. Francis X. Deimel from Crown Point, to whom was assigned the work of erecting a small frame church in 1870. In 1878 the mission of Lowell was attached to Klaasville, of which the Rev. John A. Bathe was pastor. It continued to be a mission under Father Bathe's successor, the Rev. Charles A. Ganzer, who served the people until 1891. Then until 1898, the mission was transferred to the Fathers of the Precious Blood, resident at Rensselaer. One of these Fathers, Rev. F. X. Schalk, built the second church in 1897. This was destroyed by fire in 1914 during the pastorate of Rev. Henry Hoerstmann, who was in charge from 1911 to 1918. The church was replaced by a combination church and school erected by Father Hoerstmann, who also purchased a residence for the Sisters the same year.

The first resident pastor of Lowell was the Rev. Fred Koenig, who served from 1898 until the fall of 1905. In

November of that year the Rev. Charles Keyser was placed in charge and remained until June, 1907. The Rev. Alphonse Miller, C.P.P.S., was pastor from June, 1907, until 1911, when the Rev. Henry Hoerstmann, already referred to, was given charge. He was succeeded by the Rev. Charles J. A. Scholl, who served from 1918 to 1922; he was followed by the Rev. S. J. Ryder from 1922 to 1927. The Rev. Anthony J. Kroeger was then placed in charge of Lowell and remained there until his death by an accident in July, 1937. In November of that year the Rev. Edward M. Boney was transferred to Lowell and is its present pastor.

The Rev. Edward Mathias Boney was born in Crown Point, Indiana, on April 2, 1890. He prepared for the holy priesthood at St. Lawrence College, Mt. Calvary, Wisconsin, and at the Canisianum, Innsbruck, Austria. He was ordained on July 26, 1914, by Bishop Weitz, of Salzburg.

Father Boney was appointed assistant at St. Paul's, Marion, in November, 1914, and was transferred to St. Joseph's, Mishawaka, in August, 1915. Then he was transferred to St. Joseph's, Hammond, in June, 1918. He was appointed chaplain of St. Joseph's Convent, Tipton, with Cicero as a mission, in July 1919, and remained there until July, 1925, when he was appointed pastor of St. Ann's, Kewanna, where he remained for six years. He was then transferred to Hartford City in June, 1931. On November 19, 1937, he was appointed pastor of St. Edward's, Lowell.

SCHERERVILLE

St. Michael's

1874

Catholics in this rural district, before the first church was erected for them in 1874, attended divine services at St. John, Turkey Creek, Crown Point, or Dyer. The land for church and cemetery was donated by Nicholas Scherer, after whom the town is named. On this property the Rev. Henry Meissner, then pastor of Crown

Point, built a frame church. The next year a house for the priest was erected.

The Rev. Godfrey Kueng was appointed the first pastor in 1875, but a year later returned to Europe. He was succeeded, in turn, by the Rev. John H. Bathe from February until August, 1877; the Rev. F. X. Deimel from August, 1877, to May, 1881; the Rev. William Berg from May, 1881, until September, 1929, the time of his death.

Father Berg, who was made a Domestic Prelate in the year 1928, built the entire present parish plant. In 1886 he procured the Sisters of St. Francis of Joliet to teach in the public schools. In 1888 he built a residence for them, and in the year 1900 the first parochial school was erected. It was replaced in 1916 by the present school. In the year 1912 he enlarged the rectory, and built a new convent in the year 1914. His last accomplishment was the building of the present church in 1929 and the erection, in the cemetery, of a permanent altar and sanctuary with a very impressive approach. He and his brother John Berg are buried near this altar.

The present pastor, the Rev. Peter A. Biegel, has been in charge since October 4, 1929. The church, which was not quite finished when he became pastor, is now complete in all its appointments, and most of the indebtedness incurred in its building has been liquidated under Father Biegel.

The Rev. Peter A. Biegel was born at New Cambria, Missouri, on April 29, 1883. He prepared for the holy priesthood at St. Joseph College, Collegeville, at St. Lawrence College, Mt. Calvary, Wisconsin, and at Mt. St. Mary Seminary. He was ordained by Bishop Alerding on June 18, 1909.

His first appointment was to the post of assistant at St. Joseph's, LaPorte. In June, 1912, he was made chaplain at St. Joseph's Convent, Tipton, from which place he attended Cicero. In April, 1919, he was given the pastorate of St. Mary's, Dunnington, and on October 3, 1929, promoted to St. Michael's, Schererville.

SHELBY

St. Theresa's

1938

There had long been a church at Lake Village south of Shelby, but it was closed and ultimately sold after most of the Catholics moved to cities in Lake County. Farmers north of Shelby had nearly always attended the church at Lowell, where there was a Catholic school.

But in the year 1935 three persons, who were eager to have a church located at Shelby visited Bishop Noll to inform him that some twenty families and a number of individuals, who were not attending divine services anywhere, had promised to attend Mass regularly if a small church were brought closer to them.

The Bishop urged them temporarily to rent a place and to engage the services of a religious who was located about seven miles distant—just beyond the Illinois line.

Interest soon developed and a miniature church was constructed by the people themselves in 1938, and dedicated to the Immaculate Heart of Mary.

In July 1939 Bishop Noll matched a \$1,000 contribution made by the Catholic Church Extension Society, and appointed the Rev. John Woods to direct the Shelby Catholics. At this writing a small church is being built on property secured by Father Woods, and is dedicated to St. Theresa of Avila in compliance with the wish of the donor of the gift to the Catholic Church Extension Society.

The Rev. John J. Woods was ordained for the Vincentian Order, and for some years was engaged in field work for the Bureau of Indian Missions.

When that work was discontinued Bishop Noll permitted Father Woods to assist priests who asked for his services in Gary and South Bend. He served as assistant to Father Kukla, O. F. M., at St. Stephen's, South Bend, for several years, and in July, 1939, was appointed to organize the Catholics in and about Shelby. Father Woods is now building a church at Shelby.

Hammond Deanery Priests Not Engaged In Parish Work

The Rev. Joseph Hagenmayer has been chaplain at St. Margaret Hospital, Hammond, conducted by the Sisters of St. Francis, since 1927.

The Rev. Joseph Hagenmayer was born at Neuhausen, Germany, on August 8, 1879. Father Hagenmayer came to this country as a boy and entered St. Benedict's College, Atchison, Kansas, and then St. Meinrad's and St. Francis' Seminaries. He was ordained on June 13, 1908, by Archbishop Quigley, of Chicago.

Father Hagenmayer was given an appointment as assistant at St. Joseph's, Hammond, in 1927, and was appointed to St. Margaret's Hospital, on June 18, 1928.

The Rev. John F. Bartkowski, to whom reference is made under St. John Bosco parish, serves as chaplain to the Sisters of Mercy at the Lyndora Home, Hammond.

The Rev. Michael Urbanski is chaplain at Mount Mercy Sanitarium, operated by the Sisters of Mercy.

Father Urbanski was born on September 27, 1873, at Kosing-Stare, Poland. He came to this country after finishing his primary education in his native land. He prepared for the holy priesthood at St. Mary's College, Orchard Lake; at St. John Cantius', Philadelphia; at St. Francis' Seminary, Loretto, Pennsylvania, and at SS. Cyril and Methodius', Orchard Lake, and was ordained by the late Bishop Gallagher on June 27, 1920.

Father Urbanski served as assistant respectively at St. Casimir's, Hammond; St. Adalbert's, Whiting; St. John Cantius', Indiana Harbor; St. Adalbert's, South Bend; St. Stanislaus', Michigan City; St. Stanislaus', East Chicago; St. Hedwig's, Gary, and again at St. Stanislaus', Michigan City, until April, 1930, when he received his appointment as chaplain at Mount Mercy.

The Rev. Robert Emmons has been chaplain at St. Catherine's Hospital, East Chicago (Indiana Harbor) since July 5, 1934.

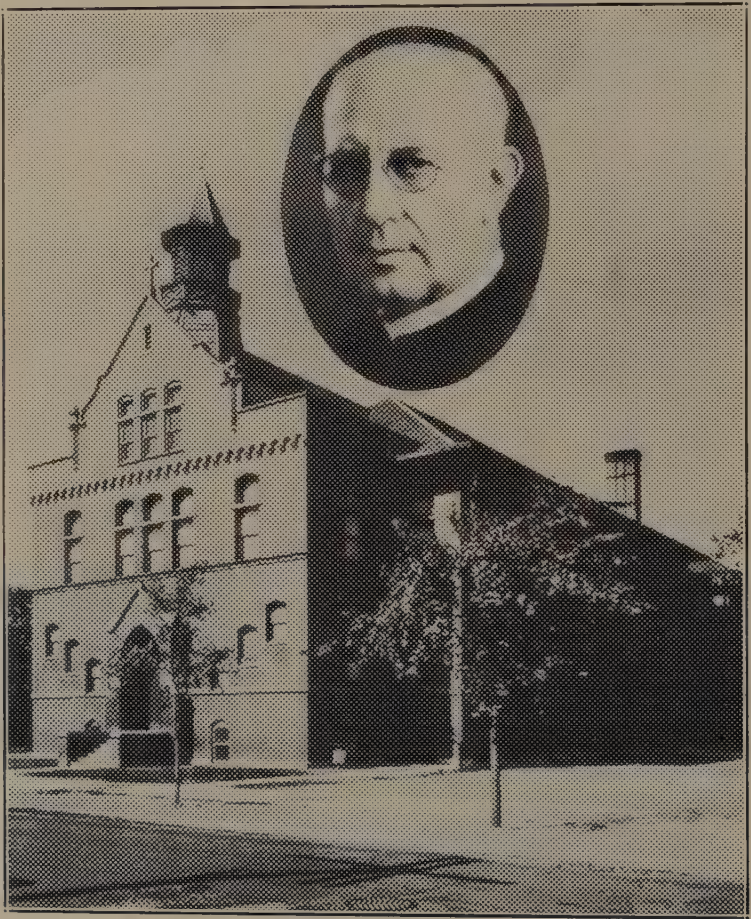
Father Emmons was born at Wilmerding, Pennsylvania, on January 18, 1892. He prepared for the holy priesthood at Duquesne University and at the Passionist Seminary, and was ordained for the Passionist Order by the late Bishop O'Connor, of Newark, on December 18, 1920.

Father Emmons was released from his Order in 1932 because of the need of supporting his mother, and served as assistant at St. Patrick's, Fort Wayne, for nine months. His next appointment was assistant at St. Joseph's, LaPorte, for three months; at St. Vincent's, Logansport, for two months; at St. Mary's, Michigan City, for six months. Thereupon he was given the chaplaincy at St. Catherine's Hospital.

Gary Deanery

Rt. Rev. Thomas F. Jansen, Dean

At the time the writer of this sketch was ordained there was no such place as Gary, Ind., which now counts more than 100,000 people. The hundred square miles of yellow sand along the shores of Lake Michigan held no



The Rt. Rev. Msgr. Thomas F. Jansen and Holy Angels' Church, Gary, of which he is pastor.

attraction to settlers of any kind. But the excellence of this magnificent lake site and its proximity to the city of Chicago did attract big business. There is located at Gary the largest unit of the United States Steel Corporation. It has become a steel city, with practically no other kind of industries.

When the city was laid out property was procured by Bishop Alerding for the English people resident there, and a little later for people of five large foreign groups. We call them "foreign" groups because they were brought directly from Hungary, Slovakia, Poland, Lithuania and Croatia, the United States Steel Corporation having advertised in the newspapers of those countries for laborers.

Bishop Alerding was assisted by the United States Steel Corporation in the erection of combination churches and schools for all these national groups, but unfortunately they were located in the same area, so that when the third generation will need no more than one large church and school there will be several.

The Gary Deanery embraces the east half of Lake County and the entire County of Porter, in which are located the cities of Valparaiso and Chesterton.

The Gary Deanery comprises the following parishes:

City of Gary

Holy Angels,	St. Monica's,
Holy Family,	_____
Holy Rosary,	St. Mary's, Crown Point,
Holy Trinity Croatian,	St. Mary's, Griffith,
Holy Trinity Slovak,	St. Bridget's, Hobart,
Sacred Heart,	St. Paul's, Valparaiso
St. Anthony's,	St. Mary's, Kouts,
St. Casimir's,	Sorrowful Mother, Wheat-
St. Emeric's,	field,
St. Francis Xavier,	SS. Peter and Paul, Lotta-
St. Hedwig's,	ville,
St. Luke's,	Assumption, New Chicago,
St. Mark's,	St. Patrick's, Chesterton.
St. Mary of the Lake,	

GARY

In the city of Gary are located St. Mary Mercy Hospital, conducted by the Poor Handmaids of Jesus Christ; a large Nurses' Home; the Judge Gary-Bishop Alerding Settlement House, towards whose erection the United States Steel Corporation was a generous contributor; the Oblate Fathers' Mission Center, and also the Mission Center of the Society of Missionary Catechists; the beginnings of a Home for the Aged near Crown Point under the auspices of the Sisters of St. Francis of Kungegunda. Resident at the Settlement House are a number of Sisters of the Poor Handmaids of Jesus Christ, who conduct all-day religious instruction classes in public elementary and high schools. They work under the direction of the Rev. Frederick Westendorf, who is assisted by Father Mooney, O.M.I.

In Porter County, close to Gary, is located a National Shrine built and conducted under the auspices of the Slovak Franciscan Fathers.

Holy Angels

1907

The Rev. Thomas F. Jansen, then pastor of Hobart, was selected in the year 1906 by Bishop Alerding to organize the Catholics who had come to the newly founded town of Gary. Even before a house was built a force of men was occupied with the work of grading sand dunes for streets and residences, of building sewage, water and electric systems for what was foreknown by the United States Steel Corporation to become a large city.

Father Jansen secured property for Gary's first church facing new, unoccupied streets which were to be named Tyler, Polk, Sixth and Seventh.

In May 1907, Father Jansen moved to Gary and soon began the building of a combination church, school and convent, which were dedicated to the Holy Angels. The School Sisters of Notre Dame were engaged to teach the school children.

A house was erected on the northwest corner of the



Diocesan Priests of the Gary Deanery, June 1940

block opposite for a temporary rectory. This was sold later.

It was not long until Holy Angels became a large parish, and frequent expansion was necessary, particularly for school room. The people were accommodated in the original church by multiplying the number of Masses on Sunday.

In the year 1923 Father Jansen erected a commodious rectory and enlarged the convent in 1931. In 1937 when it was found necessary to replace his heating plant, he spent \$25,000.00 on a new boiler house and boilers with capacity sufficient to take care of a new church which was in prospect.

An architect was recently employed to design a church which is expected to eclipse any other in the city. The parish is out of debt and has a sinking fund for the building of a new church.

Father Jansen conceived the idea of a Catholic Home for Delinquent Boys of the State of Indiana, and in co-operation with the late Bishop Chartrand of Indianapolis, was responsible for the founding of the Gibault Home near Terre Haute which, after long years of difficulty, is now free of debt, and filled to capacity. In the year 1912, he established Catechist Centers in Gary, and in 1915, with the assistance of the Rev. John B. deVille inaugurated Catholic Social Settlement work. In the year 1933 Father Jansen was appointed a Diocesan Counselor and in the same year made a Domestic Prelate.

When the Hammond Deanery was divided in 1936, he became the first Dean of the Gary District.

Monsignor Jansen is assisted at present by the Rev. Carl J. Schnitz, Rev. William M. Faber and Rev. James Elliott.

The Right Rev. Monsignor Francis Thomas Jansen was born on the ocean while his parents were moving to the United States and to Fort Wayne, Indiana, on December 25, 1872. He prepared for the holy priesthood at St. Lawrence College, Mount Calvary, Wisconsin, and at Mount St. Mary's, Cincinnati. He was ordained on

July 2, 1900, by the Most Rev. Martinelli, the Apostolic Delegate.

From August, 1900 to February, 1903 he was assistant at St. Mary's, Michigan City; and from February, 1903 until May, 1907, he was pastor of Hobart. From May, 1907 until the present time he has been pastor of Holy Angels, Gary.

Rev. Carl J. Schnitz was born at Logansport on June 15, 1893. His studies for the holy priesthood were pursued at St. Joseph College, Collegeville, and at Mount St. Mary's, Cincinnati. He was ordained on June 11, 1927, by Bishop Noll.

After spending one year as assistant at Our Lady of Hungary Church, South Bend, he was appointed assistant at Holy Angels, on June 22, 1928. Father Schnitz had temporary appointments at St. Peter's, LaPorte, and at St. Aloysius', Sheldon. By his own choice he is still serving Monsignor Jansen as first assistant.

The Rev. William M. Faber was born at Evanston, Illinois, on March 26, 1909. He pursued his studies for the holy priesthood at St. Joseph College, Collegeville, St. Gregory's, Cincinnati, and St. Meinrad's, and was ordained on June 6, 1936, by Bishop Noll. He is still filling his first appointment as assistant at Holy Angels, Gary.

The Rev. James Elliott was born at Crawfordsville, Indiana, on July 27, 1911. His studies for the holy priesthood were made at St. Joseph College, Collegeville; at St. Gregory's and Mount St. Mary's, Cincinnati. He was ordained on May 22, 1927, and the following month was appointed assistant at Holy Angels, Gary.

St. Hedwig's

1909

St. Hedwig's was the second parish started in the city of Gary. Its founding was for the benefit of the Polish people who had come there to work. The parish was organized by the Rev. A. Stachowiak in July, 1907, while pastor of St. John Cantius, East Chicago.

In March, 1909, the parish received its first resident

pastor in the person of Rev. Peter A. Kahellek, who erected the original church and rectory in 1909, the original school in 1910, and the convent in 1913. In the year 1917 he replaced the first church by a large combination church and school, and built a new rectory in the year 1924.

Father Kahellek retired from parish work in August, 1929, and was succeeded by the Rev. Michael M. Swiatkowski, who, at the present time, is building a new church.

Father Swiatkowski wrecked the original church in 1938, and the original school in 1940. In the year 1939 he built an addition to the convent.

St. Hedwig's had a nice sinking fund for the erection of a new church at the beginning of the industrial depression in 1929, but because of the complete failure of the financial institution where the money was deposited the money was lost. However the parish now has a large church under construction.

St. Hedwig's School is taught by the Franciscan Sisters of St. Kunegunda.

Father Swiatkowski is assisted at this time by the Rev. Louis S. Madejczyk and the Rev. Joseph S. Dziadowicz.

The Rev. Michael N. Swiatkowski was born in Chicago on December 23, 1887, and prepared for the holy priesthood at St. Stanislaus College, Chicago, St. Mary's, and SS. Cyril and Methodius Seminaries, Orchard Lake, Michigan, and was ordained on June 20, 1913 by Bishop Alerding.

His first appointment, extending only over a few months, was to the church where he is now pastor. He then served as assistant at St. Stanislaus', Michigan City, for eight months. During the following year he was given a leave of absence because of illness. From September, 1915 to November, 1918, he was pastor of St. Hyacinth's, Fort Wayne, and from November, 1918 to August, 1929, he was pastor of Terre Coupee with Rolling Prairie as a mission. He built the new rectory at Terre Coupee.

Since August, 1929 he has been pastor of St. Hedwig's, Gary.

The Rev. Joseph E. Madejczyk was born at East Chicago, Indiana, on June 1, 1910. After attending St. Mary's, Orchard Lake, he entered St. Meinrad's, and was ordained on June 6, 1936, by Bishop Noll. His first appointment was to his present charge. Father Madejczyk was given a leave of absence for nearly a year on account of illness.

The Rev. Joseph S. Dziadowicz was born at East Chicago, Indiana, on May 2, 1911. He prepared for the holy priesthood at St. Mary's, Orchard Lake, and at St. Meinrad's, and was ordained on June 11, 1938. On July 7, 1939, he was sent to St. Hedwig's as assistant.

Holy Trinity (Croatian)

1912

The United States Steel Corporation allocated \$50,000.00 to be divided equally among five parishes needed in the city of Gary because of the importation of that many national groups directly from Europe. These were the Holy Trinity Croatian, St. Emeric's, Hungarian; Holy Trinity, Slovak; St. Casimir's, Lithuanian, and Sacred Heart, Polish. Later the same Corporation contributed \$50,000.00 more, of which each of these parishes received \$10,000.00.

The first pastor of the Croatian parish, whose property is situated on Adams Street, was Rev. Luke Terzic, who remained from 1912 to 1919. He built the present church and the present rectory.

He was succeeded by the Rev. Draugetin Jesih who was pastor from 1919 until 1922. He erected the first school and the convent occupied by the Sisters of St. Francis.

The next pastor was the Rev. Joseph Judnic who served from 1922 until January, 1937. He erected the present school.

In February, 1937, the parish was turned over to the Black Franciscans, who located two priests there, the Rev. V. M. Ardas, O.M.C. and the Rev. Vladimir Vlahovic,

O.M.C. The latter was replaced in January, 1939, by the Rev. Raphael Grzkovic, O.M.C.

Father Ardas has done exceptionally good work among the Croatians. Besides paying off most of the indebtedness, he has arranged to open a mission church in Glen Park where many Croatians have settled.

Gary is the seat of the National Croatian Roman Catholic Union.

Holy Trinity (Slovak)

1911

Holy Trinity Slovak is one of the parishes which received help, at the time of its formation, from the United States Steel Corporation. After several meetings by parishioners, a committee was sent to Bishop Alerding to ask for a priest to organize a parish for the Slovak people of Gary, and to build a church for them.

The first pastor was the Rev. D. Major, who erected the present church and rectory. He served from October, 1911, to July, 1914, and was succeeded for three months by the Rev. Luzar.

The next pastor was the Rev. George Benzik, who was in charge from October, 1914, until February, 1916. He erected a convent and opened a school in the basement of the church, and procured the services of the Sisters of Ss. Cyril and Methodius as teachers.

In February, 1916, the Rev. Michael Judt was given the pastorate. He built the present brick school.

He was succeeded in April, 1919, by the Rev. Andrew Dziacky who pastored the people until July, 1921.

The next pastor, who has been in charge until the present time, was the Rev. Ignatius Stepuncik, who, besides repairing all the buildings, purchased six lots for a school playground, paid off the debt resulting from the building of the school and accumulated a fund in the amount of \$115,000.00 towards the erection of a new church. At this writing the congregation is hesitating between crowding a new church on the present property and the purchase of a block of land elsewhere for an entire new set of buildings.

Beginning with December, 1927, except for the interval during which the Rev. Joseph Hession was a resident assistant (March, 1932 to July, 1934), Father Stepuncik has been assisted by Benedictine Fathers from Lisle, Illinois, at weekends.

The Rev. Ignatius A. Stepuncik was born at Naurestove, Slovakia on January 8, 1887. Although he started his studies for the holy priesthood in his native land, he finished theology at St. Meinrad's Seminary. He was ordained on May 21, 1910 by Bishop Denis O'Douaghri.

After serving in the Diocese of Springfield, Illinois, he came to the Diocese of Fort Wayne and was made pastor of Holy Trinity Slovak Parish, Gary, in August, 1921.

St. Casimir's

1916

The Lithuanian Catholics of Gary were visited from St. Francis Church, East Chicago, by the Rev. Joseph Jakstys beginning in 1915. In May 1916 Bishop Alerding appointed the Rev. Casimir Ambrositis the first resident pastor, who served until October of the same year.

He was succeeded by the Rev. Francis Rusis, who died as pastor in May, 1919, but who during his tenure of office, built the first church and hall. The latter was converted into a school by Father Martis in the year 1927. The Sisters of St. Casimir have charge of the school.

The Rev. Paul Daniunas succeeded Father Rusis and remained until September, 1920.

Father Martis was then appointed pastor and served until October 1, 1934, when he was loaned to the Archdiocese of Milwaukee. Father Martis built the present brick church in 1927, and the convent in 1928.

During the absence of Father Martis, the Rev. John Vincius served until February, 1936; and the Rev. Simon Draugelis until August, 1940, when Father Martis returned to his parish and was welcomed by the parishioners for whom he had done so much.

Rev. Joseph S. Martis was born in Lithuania on August 14, 1886. He prepared for the holy priesthood

at Duquesne University and at SS. Cyril and Methodius Seminary, Orchard Lake. He was ordained by Bishop Alerding on June 18, 1915.

After serving as assistant at St. Francis' Church, East Chicago he was appointed pastor of St. Casimir's, Gary, on September 15, 1920. In October, 1934, he was given a leave of absence to work in the Archdiocese of Milwaukee, but in August, 1940 he returned to this diocese and was again given charge of St. Casimir's.

St. Emeric's

1913

A small church was built for the Magyars at Gary on the corner of Sixteenth and Monroe Streets by Father Bogнар, who was then pastor of the Hungarian parish at East Chicago. Father Francis Fekete, the successor of Father Bogнар continued to visit the St. Emeric's Mission at Gary until March, 1913 when the Rev. Stephen Varga was appointed the first resident pastor.

This priest was transferred to East Chicago in June, 1914, and was succeeded by Rev. Melchior Erdujhelyi. He purchased new property on Fifteenth Avenue to which he moved the church and on which he built a rectory.

On August 1, 1915, Rev. Joseph P. Toth, just ordained, was placed in charge of the Gary parish. In 1918 Father Toth built a new combination church and school and a convent for the Sisters. The Poor Handmaids of Jesus Christ were engaged to teach in the school. They were replaced later by the Sisters of Divine Charity.

On March 1, 1927, Father Toth was transferred to Holy Trinity parish, East Chicago, and was succeeded by the Rev. Joseph Nemeth, who did excellent work at St. Emeric's, where he died on December 15, 1934.

The next pastor to shepherd this flock, and who is still in charge, was the Rev. Geza Gyorfy. Father Gyorfy is not physically strong and at his own request was transferred from Our Lady of Hungary parish, South Bend, a larger parish, to that of St. Emeric's, Gary.

Father Gyorfy is assisted by the Rev. Francis R. Nowak.

The Rev. Geza Gyorfy was born in Hungary on August 11, 1894. He pursued his studies in the Diocese of Rosnaviensis in his native land, and was ordained on May 16, 1918, for that diocese.

Shortly after his ordination Father Gyorfy came to the United States where he worked in the Diocese of Toledo until October, 1921. He was given the pastorate of Our Lady of Hungary Parish, South Bend, where he built a large school and convent. On January 21, 1935, he was transferred to St. Emeric's, Gary.

The Rev. Francis R. Nowak was born in Chicago on July 7, 1907. He pursued his ecclesiastical studies at St. Bonaventure's College, and at Mount St. Mary's Seminary, Cincinnati. He was ordained on May 21, 1932, by Bishop Noll.

Father Nowak served as assistant at St. Bavo's, Mishawaka, from June, 1932 until September, 1935, when he was transferred to St. Stanislaus', Michigan City, with residence at St. Anthony's Hospital, where he also served as chaplain. In July, 1939, he was transferred to St. John Cantius', East Chicago, and in July, 1940, was given a leave of absence for some months because of ill health. In October, 1940 he was appointed assistant at St. Emeric's, Gary.

Sacred Heart

1913

The Sacred Heart parish is located in that part of Gary long known as Tolleston. This is one of the churches which was a beneficiary of the contribution made by the United States Steel Corporation towards the founding of five Gary churches. From the year 1912 the Polish people of Tolleston had been attended from St. Hedwig's, Gary, under the pastorate of the Reverend Peter Kahellek. In the year 1913 Father Kahellek built a frame church which provided for school room in the basement.

The Sisters of St. Francis of Kunegunda were engaged to teach the school. Sacred Heart Church con-

tinued to be a Mission until May 1918, when the Reverend Ignatius Gapczynski was appointed the first resident pastor. He purchased a house near by and moved it to its present location for the purpose of a rectory.

From the time Sacred Heart received its first resident pastor the Church in New Chicago was attached to it as a Mission. Father Gapczynski also erected a convent in 1919.

In February 1920 the Reverend Theophil Chemma was appointed pastor and remained until July 1925. His successor was the Rev. Julian Doktor, who erected a new combination church and school in 1929, but shortly after the completion of this work the Rev. John Wroblewski was appointed pastor and served until April 1932. His successor, the Reverend Anthony Nadolny was in charge from April 1922 until July 1939, when, because of his illness, an acting pastor was appointed in the person of Rev. Casimir Moskwinski, who succeeded Father Nadolny at the time of his death, May 1940. This parish started its costly construction program just a few months before the city of Gary began to suffer greatly from the industrial depression through the close of all the steel mills. Its parishioners, therefore, have quite a large debt to cope with.

Rev. Casimir B. Moskwinski was born in South Bend, Indiana, on March 2, 1907. He pursued his studies for the holy priesthood at St. Mary's College, Orchard Lake, and at Mount St. Mary's Seminary, Cincinnati. He was ordained on May 30, 1931, by Bishop Noll.

On June 26, 1931, he was appointed assistant at St. Emeric's, Gary, where he remained for a year, when he was transferred as assistant to Holy Trinity Hungarian parish, East Chicago. On February 6, 1935, he was appointed assistant at St. Mary's, Gary. On July 8, 1939, he was named acting pastor of Sacred Heart Church, Gary, and on June 24, 1940, after the death of Rev. Anthony Nadolny, was appointed pastor of the parish.

St. Luke's

1917

In the year 1917 the Holy Angels parish was divided, and about one mile south property was purchased for a new church by the Reverend J. Gribba, who had been an assistant at Holy Angels. Father Gribba immediately began the erection of a complete parish plant, consisting of a combination church and school, and a rectory. These were completed in 1917.

In the year 1921 Father Gribba erected a convent for the Sisters, which was replaced by him in 1925 by a larger and better house. Father Gribba died on July 26, 1925, and was succeeded by the Rev. Raphael F. Donnelly, who in the year 1929 added a second story to the brick school. He had previously, in 1926, joined the original frame school and convent and converted the same into a parish hall.

Because of ill health Father Donnelly was helped a long time by two assistants. Since July 1940 he has had only one resident assistant, although the services of one of the Oblate Fathers are used here on Sunday. The present resident assistant is the Reverend Lawrence T. Reddington.

The Rev. Raphael F. Donnelly was born at Mahon, Indiana, on February 24, 1889. He pursued his studies for the priesthood at St. Joseph's College, Collegeville, and at Mount St. Mary's, Cincinnati. He was ordained on November 18, 1913, by Bishop Alerding.

On November 29, 1913 he was appointed assistant at All Saints', Hammond. His next appointment was as assistant at St. Mary's Church, Anderson, where he remained from August 28, 1916 until December 3, 1919, when he was given a leave of absence because of ill health. Upon his return to the Diocese on June 15, 1921, he was given the pastorate of the Immaculate Conception church, Ege. On August 25, 1925, he was appointed pastor of St. Luke's, Gary.

The Rev. Lawrence Thomas Reddington was born in Madison County, Indiana, on April 30, 1905. He pre-

pared for the holy priesthood at Columbia College, Dubuque, and at St. Meinrad's, and was ordained on June 11, 1938, by Bishop Noll. His first appointment was as assistant at St. Luke's, Gary.

St. Mark's

1921

The beginnings of St. Mark's are traceable to instruction classes provided for the children of the Glen Park district by the Rev. John B. de Ville. A small frame church, previously used by the German Evangelical Synod of North America, was purchased in May, 1921 for \$1,100.00. The church was then moved to Thirty-ninth and Broadway, where four lots were purchased for the sum of \$2,500.00. This action was taken by a group of lay people eager to have a church in that area; they also endorsed the notes for the borrowing of money before Bishop Alerding was requested to furnish a pastor.

Father de Ville was given charge of the new St. Mark's as a mission from 1921 until 1923, when the Rev. Joseph S. Ryder was made the first resident pastor, who immediately built a rectory adjacent to the little church.

St. Mark's parish began to grow rapidly, and in 1926 the location was changed again and a very beautiful new church and school were built on Ridge Road between Monroe and Jackson Streets. In the year 1929, Father Ryder built the present convent and engaged the Sisters of St. Dominic to teach. These were later replaced by the Poor Handmaids of Jesus Christ.

The frame rectory, which was built at the side of the original frame church was moved to the new property, and veneered with brick and is still in use.

Because of the industrial depression which began soon after St. Mark's new church buildings were completed the parish labored under a very heavy debt, but because its people cooperated so well with their pastor this has been steadily and even speedily reduced.

Father Ryder is assisted by the Rev. Lawrence Grothouse.

The Rev. Joseph Simon Ryder was born at Columbia

City on September 8, 1887. After attending the Central Catholic High School for Boys in Fort Wayne, he entered St. Francis' Seminary, Milwaukee, and later Mount St. Mary's, Cincinnati, and was ordained on June 27, 1914, by Bishop Alerding.

In July, 1914, he was appointed assistant at Holy Angels', Gary, and on June 22, 1923, was appointed the first resident pastor of St. Mark's.

The Rev. Lawrence Grothouse was born at Reynolds, Indiana, on February 25, 1906. He pursued his studies for the holy priesthood at St. Joseph's College, Collegeville, at St. Gregory's and Mount St. Mary's, Cincinnati, and was ordained on May 22, 1937, by Bishop Noll. The next month he was appointed assistant at St. Mark's.

*St. Anthony's Chapel and
The Catholic Settlement House*

1923

As far back as 1913 William Gleason, then superintendent of the United States Steel Corporation, Gary unit, petitioned Bishop Alerding, through the Reverend John B. deVille, to organize some sort of Catholic social service work and to plan a center from which that work might emanate. The work was undertaken in a limited way, and the Catholic Instruction League organized. This was constituted of women volunteers who instructed Catholic children in schools, basements of churches, and in three centers especially built for the purpose.

In the year 1923 with aid from the United States Steel Corporation the Reverend John B. deVille erected a Settlement House which he named after the then president of the Board of Directors of the Corporation, and after the Bishop of the Dioceses—the Judge Gary-Bishop Alerding Settlement House.

In this building was incorporated a chapel intended especially for the Italian and Mexican people of Gary; also an auditorium, recreation rooms, living quarters for teachers and for the clergy who would have charge of St. Anthony's Chapel and of the Settlement House work. Father deVille was in charge from the year 1923

until 1930; the Reverend John J. Costello from March 1930 until June 1935. The Reverend Frederick J. Westendorf succeeded Father Costello, but in June 1936, because of the growing demand for recreational work, was relieved of the pastoral care of the people attending St. Anthony's.

He was succeeded on July 2, 1936 by the Reverend Carl J. Holsinger, under whom the work has increased, and because of the limited seating capacity of the Chapel, Father Holsinger was given an assistant in the person of the Rev. Fred J. Cardinali, in August 1938.

The Missionary Catechists assisted with the work at the Settlement House until 1936, when they moved to a newly founded center in the heart of the colored area to work among the Negroes. They were replaced by the Poor Handmaids, who also conduct daily religious instruction classes in the public schools.

The Rev. Carl J. Holsinger was born at New Castle, Pennsylvania, on February 23, 1900. He made his preparation for the holy priesthood at St. Joseph's College, Collegeville, and at the North American College in Rome. He was ordained in Rome on March 12, 1927, by Archbishop Palica.

From August 12, 1927 until July, 1931, he served as assistant at St. Vincent's, Elkhart, at which time he was transferred to St. Peter's, Fort Wayne. On July 2, 1936, he was appointed pastor of St. Anthony's Chapel, Gary.

The Rev. Fred Cardinali was born in Fort Wayne on August 19, 1911. He pursued his studies for the holy priesthood at St. Joseph's College, Collegeville, at St. Gregory's, Cincinnati, and at the North American College in Rome. He was ordained in Rome on March 19, 1938, by Bishop Hayes. On August 4, 1938 he was appointed assistant at St. Anthony's, Gary.

Holy Family

1926

For the benefit of the Polish people living in Glen Park a parish was founded and property purchased on

the corner of Ridge Road and Delaware Street, and the Reverend Michael C. Gadacz was appointed its first pastor. Father Gadacz was transferred from Assumption Church, New Chicago. He immediately began the erection of a frame school, rectory and convent. In the year 1929 Father Gadacz replaced the temporary church and school by a substantial brick structure. Because the construction work on the new building began a few months before the industrial depression set in, the parish found it difficult to liquidate to any degree the indebtedness incurred by the new construction. The parish is growing and the reduction of the debt should create no special problem.

The Sisters of St. Joseph of the Third Order of St. Francis teach in Holy Family school.

The Rev. Michael Gadacz was born in South Bend, Indiana, on August 20, 1890. He pursued his studies for the priesthood at SS. Cyril and Methodius Seminary, Orchard Lake, and at Mount St. Mary's, Cincinnati, and was ordained on June 15, 1917, by Bishop Alerding.

His first appointment was as assistant at St. Casimir's, Hammond, where he remained until February 18, 1920, when he became assistant at St. Stanislaus', East Chicago. On June 8, 1921 he was appointed pastor of Assumption parish, New Chicago, and on June 22, 1926 received his present appointment as pastor of Holy Family Parish, Gary.

St. Monica's (Colored)

1928

When the Reverend H. J. Conway was assistant at St. Mary's, East Chicago, he volunteered to work among the colored people of Gary, and the Bishop accepted his offer.

In the year 1928, from Mercy Hospital, where he had his residence, Father Conway gathered together the few Negro Catholics of Gary and offered the Holy Sacrifice for them on Sundays in a building located on the corner of West 25th and Monroe Streets, which had been

erected some years before by the Gary Instruction League, an association of women who instructed children attending the various public schools of that city. For this purpose three centers had been established.

Father Conway was in charge until May 1934 and was succeeded by the Reverend Thomas Daley, who also lived at the hospital while serving the colored people at St. Monica's, until April 1939.

The Oblate Fathers, who are working as missionaries among the colored in many dioceses, agreed to take over St. Monica's, and in April 1939 Bishop Noll cheerfully accepted their good offer.

The Reverend Daniel J. Finnegan, O.M.I., was given charge of St. Monica's, with residence at the Oblate Mission Center located in the city of Gary. Both pastor and people are anxious to have a real church in the near future and are hoping that their dream will soon be realized.

MILLER—EAST GARY

MILLER

St. Mary of the Lake

1929

The Rev. Francis X. Guerre, then assistant at Holy Angels, Gary, was appointed the first resident pastor of Miller, with St. Francis Xavier at East Gary as a mission. Prior to this time the Catholic people of Miller attended Mass in an improvised church. However, Miller, long known as Lake Station, was attended as a mission from different priests beginning with the year 1861, when its first church was erected.

In the year 1930, Father Guerre built a neat church at this place under which he provided a spacious basement containing social rooms. He lived in a rented house located some distance from his church until 1938, when he built a modern brick rectory along side the church.

St. Mary of the Lake parish is growing steadily, and the congregation, augmented in the summer by visitors at the Lake resort, has reduced considerably the indebtedness occasioned by the recent building program.

The Missionary Catechists from their center at Gary instruct the children at Miller. Father Guerre also conducts vacation Summer Schools for the children of his parish.

The Rev. Francis Xavier Guerre was born at St. Die, France, on July 3, 1898. While he was a child his parents moved to Kokomo, Indiana. He pursued his studies for the priesthood at St. Francis Seminary, St. Francis, Wisconsin, and at Mount St. Mary's, Cincinnati. He was ordained by Bishop Alerding on June 14, 1924.

After serving one month as assistant at St. Vincent's, Elkhart, he was appointed assistant at Holy Angels', Gary. On August 14, 1929, he was named the first resident pastor of St. Mary of the Lake parish, Gary, with St. Francis Xavier parish of East Gary as a mission.

EAST GARY

St. Francis Xavier

1930

When the parish at Miller received its first resident priest, the mission at East Gary, which hitherto had been attended from Hobart, was attached to Miller under the pastorate of the Rev. F. X. Guerre. Services had been occasionally conducted at East Gary nearly fifty years before the city of Gary was founded, and the mission had a church as far back as 1861. This church was abandoned in 1907, and wrecked in 1917.

In the year 1931 Father Guerre built a new church at East Gary, since which time the parish has grown considerably in numbers. The children of the parish are instructed by Missionary Catechists from their center at Gary.

Holy Rosary

1931

The Catholic people west of Ambridge were organized into a parish by the Rev. Arnold Wibbert in 1931. Father Wibbert had his residence at Mercy Hospital and

conducted services for the new congregation in a rented store building until he was succeeded by the Rev. Louis Rataczak in 1933.

Father Rataczak continued to hold services in this improvised church for two years, when he purchased a large piece of property from the Gary Land Company on which a neat frame church and rectory were built for him. This parish, like most others located in the outskirts of Lake County cities, has grown rapidly. For several years Father Rataczak has been ill and has had an assistant since July, 1940 in the person of the Rev. Louis J. Zenz.

Missionary Catechists instruct the children of Holy Rosary parish.

Rev. Louis J. Ratajczak was born in South Bend, Indiana, on July 3, 1895. He pursued his studies for the holy priesthood at St. Mary's, and at SS. Cyril and Methodius Seminary, Orchard Lake, Michigan, and was ordained on May 26, 1923, by Bishop Alerding.

His first appointment was as assistant at St. Stanislaus', East Chicago where he remained for one year. On July 24, 1924 he was appointed assistant at St. Hedwig's, Gary, and on April 12, 1929 was transferred as assistant to St. John Cantius, East Chicago. After serving a few months as assistant at St. Casimir's, Hammond, he was given an appointment on April 7, 1932, as Chaplain at St. Anthony's Hospital, Michigan City, and as assistant at St. Stanislaus' parish. On July 6, 1933 he was given the pastorate of Holy Rosary, Gary.

The Rev. Louis J. Zenz was born at St. Henry, Ohio, on November 19, 1912. He prepared for the holy priesthood at St. Joseph's College, Collegeville, and at Mount St. Mary's, Cincinnati. He was ordained on June 3, 1939 by Bishop Noll.

His first appointment was as assistant at St. Joseph's, Hammond where he remained until June 28, 1940 when he was transferred to Holy Rosary Church, Gary.

CHESTERTON

St. Patrick's

1858

What is now Chesterton was once called "Coffee Creek"; later "Calumet." Although a priest occasionally visited here as far back as 1824, and offered Mass in Bailey's house until 1841, it had no church until 1858.

In that year the Rev. E. B. Kilroy built the original church, and Chesterton was attached as a mission to LaPorte. Father Gillen served the people temporarily, and in 1868 they received their first resident pastor in the person of the Rev. John Flynn, who died at Chesterton two years later. From 1870-1875 Chesterton was again a mission, attended from Notre Dame, Valparaiso and LaPorte; but in 1875 the Rev. John Lang was appointed resident pastor, and served until March 1878. He was succeeded by the Rev. H. F. Joseph Kroll, who held the pastorate for nineteen years from August 1879 to January 1898, and built the first school and the present rectory.

The present church was erected by Father O'Reilly in 1874, then of Valparaiso, and was enlarged by the Rev. Herman Juraschek, who succeeded Father Von Schwedler, the immediate successor of Father Kroll. Father Von Schwedler built the present school and Father Juraschek the present convent. The School Sisters of Notre Dame have charge of the school.

The next pastor was the Rev. Lawrence Eberle, who had charge from 1911 to 1920. He was succeeded by the Rev. J. J. Seimetz from 1920 to 1932, who was replaced by the Rev. E. F. Eisenhardt in 1932, and who still has charge. The latter, in 1933, replaced the old heating plant with a modern one.

The Chesterton parish is constituted of people speaking many tongues.

Rev. Edmund E. Eisenhardt was born in Marion, Indiana, on January 21, 1894. He pursued his studies for the priesthood at St. Joseph's College, Collegeville,

and at Mount St. Mary's, Cincinnati. He was ordained on November 30, 1918 by Bishop Alerding.

On January 19, 1919 he was appointed assistant at St. Mary's, Lafayette, and on December 3, 1919 was transferred to Sacred Heart, Whiting. On June 28, 1922 he was made assistant at St. Charles', Peru, and on August 2 of the same year was given the pastorate of St. John's, Goshen. On March 19, 1926 he was appointed pastor of SS. Peter and Paul, Goodland where he remained until he received his present appointment on January 27, 1933.

VALPARAISO

St. Paul's

1858

Priests from Notre Dame began to wait on the few Catholics located in and around Valparaiso as far back as 1845, offering the Holy Sacrifice in the Court House and in open spaces.

The Rev. Paul Gillen erected Valparaiso's first church in 1858, taking up his residence there as the first pastor in the same year. The building of two railroads greatly increased the size of the congregation. The succession of pastors was as follows:

The Rev. John H. Force succeeded Father Gillen for six months; the Rev. G. A. Hamilton for seven months; the Rev. J. A. Botti, from August 1859 to September 1862; the Rev. Michael O'Reilly, from January 1863 to August 1887, the time of his death. Father O'Reilly erected a school in 1867, a rectory, in 1870; a convent, in 1872, and the present large church, in 1883.

The next pastor, the Rev. John Dempsey, was in charge from August 1887 to May 1898; the Rev. L. A. Moench was pastor from July 1898 to February 1903; the Rev. Wm. S. Hogan, from February 1903 to 1915; the Rev. E. J. Mungovan, from 1915 to January 1929; and the Rev. J. A. Sullivan from 1929 to the present time.

St. Paul's church, one of the largest in the diocese, was under a heavy debt for many years. But today the parish has a large balance of cash on hand, thanks to the

Revs. Mungovan and Sullivan, who have been efficient financial administrators, and under whom the congregation grew both in numbers and spiritual practice.

The Sisters of the Holy Cross teach in St. Paul's School.

Rev. John A. Sullivan was born at Carnegie, Pennsylvania, on September 27, 1885. After finishing his secondary education at St. Patrick's, Fort Wayne, he attended St. Joseph's College, Collegeville and St. Bernard's, Rochester, New York. He was ordained on June 17, 1911, by Bishop Alerding.

He served as assistant at St. Mary's, Anderson from June 30, 1911 to August 28, 1916, when he was appointed assistant at All Saints', Hammond. On June 8, 1912 he received his first pastorate, Holy Family Parish, Gas City, and on January 11, 1929 was transferred to St. Paul's, Valparaiso.

LOTTAVILLE

SS. Peter and Paul's

1851

German immigrants settled here one hundred years ago, and had the benefit of an occasional Mass offered by a visiting priest in a log house.

The Rev. B. J. Voors, C.S.C., built the first church in 1851, and Lottaville (Turkey Creek) continued to be a mission until 1858, when the Rev. Philip Wegemeyer was appointed a resident pastor. His successor, the Rev. M. P. Wehrle, built a stone church in 1863. From that time until 1888 Lottaville was served by eight priests, mostly from other points. The Rev. Charles Stetter, D.D., who had charge from 1888 to 1902 built the residence now occupied by the School Sisters of Notre Dame, who were placed in charge of the school.

From 1902 to 1905 Lottaville was a mission attended by Father T. F. Jansen, of Hobart. Then the Rev. Frederick Koenig was assigned as resident pastor. He built the present beautiful church in 1916, the school in 1906,

the present convent in 1910, and the present rectory in 1928.

These improvements were nearly paid for when the Rev. J. M. Nickels was appointed "acting" pastor in 1932. Because of poor health Father Koenig tendered his resignation to the Bishop in 1936, and Father Nickels was placed in charge of SS. Peter & Paul's parish. In 1940 the church was beautifully decorated. The parish has benefited by the expansion of the city of Gary to its very door.

Rev. J. M. Nickels was born in Hammond, Indiana, on December 23, 1893. He pursued his studies for the holy priesthood at St. Lawrence's College, Mount Calvary, Wisconsin; and at St. Meinrad Seminary. He was ordained on June 14, 1919, by Bishop Alerding.

From June, 1919 to June 22, 1927 he was assistant at St. Joseph's, Hammond, and teacher at St. Margaret School of Nursing of that city. On June 22, 1927 he was named pastor of St. Mary's, Kouts with Wheatfield as a mission. On April 7, 1932, he was appointed pastor of SS. Peter and Paul, Lottaville.

CROWN POINT

At present one of the smaller cities of Lake County, Crown Point remains the County seat. For several years during the Industrial depression period an unenviable stigma was attached to its name because of the competition for Chicago marriages. Its county jail was the last incarceration place of the notorious gangster, John Dillinger.

But the residents of Crown Point are, for the most part, excellent, conservative and law-abiding people. This is particularly true of the Catholics, all of whom are members of St. Mary's parish.

St. Mary's

1865

The Catholics of this town were visited up to the year 1865 from Lottaville. In the latter year the pastor of Lottaville, the Rev. M. P. Wehrle, was transferred to Crown Point as its first resident priest. He served from 1865 to 1868; the Rev. L. Weiser from 1868 to 1871; the Rev. Henry Meissner from 1871 to 1875. Four priests served the parish during the next three years. Then Benedictine Fathers were in charge from 1878 to 1889.

From 1889 until the present writing, or for 52 years, St. Mary's has had the same pastor in the person of Rev. Philip Guethoff, who, soon after his Golden Jubilee as priest in 1935, requested Bishop Noll to name his assistant of many years, the Rev. Joseph Hammes, "acting" pastor. This was done in July, 1939, on the occasion of Father Guethoff's Golden Jubilee as pastor of St. Mary's.

The original priest's house was built in 1872 by Father Weiser, and the first school by Father Meissner in 1873. But the entire present plant, fully paid for, was erected by Father Guethoff, the church in 1890, the rectory and convent in 1911 and the school in 1916.

During 1939, the outside walls of the buildings were tuckpointed and the interior of the church decorated. In 1941 a new organ was purchased.

The "acting" pastor, Father Hammes, is assisted by the Rev. Szot.

R e v.
ton Guethoff
L o n d o n,
N o v e m b e r
p u r s u e d h i s
t h e h o l y
a t M o u n t
W i s c o n s i n
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C r o w n



The Rev. Philip Guethoff
52 years at St. Mary's, Crown
Point

Phillip An-
was born in
England, on
18, 1856. He
studies for
priesthood
Calvary,
and at St.
Se min ary,
He was or-
J u n e 11,
h o p D w e n -

O n J u n e
w a s n a m e d
N i x S e t t l e -
R o a n o k e a s
a n d o n J u l y
w a s a p p o i n t -
S t. M a r y ' s
P o i n t.

Rev. Joseph H. Hammes was born at Monterey, Indiana, on January 5, 1900. He prepared for the holy priesthood at St. Francis' Seminary, Milwaukee, and was ordained on May 29, 1926, by Bishop Noll.

On June 17, 1926 he was appointed assistant at St. Mary's, Crown Point, and on July 8, 1939 was named as Acting Pastor of the same parish.

Rev. John J. Szot was born in East Chicago, Indiana, on June 13, 1913. He attended St. Mary's College, Orchard Lake, and St. Meinrad's Seminary. He was ordained on June 11, 1938, by Bishop Noll.

His first appointment was as assistant at Sacred Heart, LaPorte where he remained until August 23, 1939 when he was appointed assistant at St. Mary's, Crown Point, and given the care of the Catholic patients at the Lake County institutions.

KOUTS — WHEATFIELD

KOUTS

St. Mary's

1884

Prior to 1864 Kouts was occasionally attended from Rensselaer. From 1864 to 1887 it was a mission attached to Valparaiso. In 1884 Father M. O'Reilly, of that place, built a small church. From 1887 to 1894 priests from North Judson, Pulaski and Wanatah attended Kouts. Then the mission was attached to Monterey, and visited in turn by the Revs. Charles Thiele, Gregory Zern, Joseph Bilstein and Bruno Soengen.

After the old church was destroyed by a cyclone in 1917, Father Soengen started the erection of the present church in 1918 by building only its basement. In 1921 Father Soengen was replaced by Rev. Joseph Suelzer, who remained in charge until June, 1928, and who, as the first resident priest, built a rectory in 1921 and the superstructure of the church in 1926. Wheatfield was then attached to Kouts as a mission.

From June 1928 to April 1932 the Rev. J. M. Nichols was in charge. He was succeeded by Rev. Aug. Kondziela, whose energy has been expended chiefly on balancing finances because of the comparatively large debt and the need of many repairs.

Rev. Augustine S. Kondziela was born at Bessemer, Michigan, on December 31, 1895. He prepared for the holy priesthood at St. Bonaventure's College, Pulaski; at St. Francis' Seminary, and SS. Cyril and Methodius Seminary, Orchard Lake. He was ordained in June, 1920 by Bishop Gallagher.

On July 7, 1920, he was appointed assistant at St. John Cantius', East Chicago, but was transferred on August 25, 1925, to St. Adalbert's, South Bend where he served until July 19, 1926, when he was appointed assistant at St. Adalbert's, Whiting. On July 15, 1927 he was appointed pastor of St. Joseph's, East Chicago, and on April 7, 1932, received his present appointment, pastor of St. Mary's, Kouts with Wheatfield as a mission.

WHEATFIELD

Our Sorrowful Mother

1886

This congregation, due to the proximity of Lake County cities, has been growing in size during recent years, necessitating an enlargement of the original church, built in 1877. This improvement was made by the present pastor, the Rev. A. Kondziela, who is now preparing to erect a hall for social purposes.

The Catholics of Wheatfield were visited by priests from various points, beginning with Father Joseph Stephan in 1872, who, as well as many of his successors, attended the place from the Indian School located at Rensselaer.

After a resident pastor was placed at Kouts in 1921, Wheatfield was attached as a mission to that place.

HOBART

St. Bridget's

1905

The people of Hobart, which developed with the growth of Gary, had been attended, prior to the year 1875, by the pastor of Chesterton. Services were held in a small frame church. From that year on until the first resident pastor was appointed in the person of Rev. Charles Stetter, D.D., Hobart was attended from Turkey Creek and Valparaiso.

Father Stetter was succeeded in 1905 by the Rev. Thomas Jansen, who purchased the present rectory and property for a future church. From this point Father Jansen organized the first parish in Gary, and was transferred to that place in May, 1907.

He was succeeded by the Rev. William Hoff who, in 1911, erected a combination church, school and convent, of brick construction. However the school was not opened until 1927 under the pastorate of Father Roederer. The Sisters of St. Francis, Lafayette, were engaged to teach the children. They were supplanted by the Mantellate Servants of Mary in September, 1940.

The Rev. Joseph Lynn and the Rev. John Steger succeeded Father Hoff, the former having had charge from 1921 to January, 1925, and the latter from January to September, 1925. Father Lynn remodeled the church in 1922, and purchased property south of the present rectory. Additional property was purchased by the Rev. Paul Roederer as a site for a new convent, for the erection of which preparations are being made at this time. Father Roederer has been assisted at week-ends by another priest, the Rev. W. E. Sweigart helping in that capacity at present.

Rev. Paul J. Roederer was born in Cincinnati, Ohio, on December 14, 1887. He pursued his studies for the holy priesthood at St. Joseph's, Collegeville, St. Ignatius', Chicago, and Mount St. Mary's, Cincinnati. He was ordained on June 20, 1913, by Bishop Alerding.

His first appointment was as assistant at St. Joseph's, Hammond, where he remained until January 10, 1917, when he was transferred as assistant to Sacred Heart, Whiting. On June 14, 1918, he received his first pastorate, St. Catherine's, Nix Settlement, with Roanoke as a mission. On September 2, 1925, he was appointed pastor of St. Bridget's, Hobart.

GRIFFITH

St. Mary's

1928

Several years before a separate parish was founded for the Catholics of Griffith, a parish organization of men purchased a large tract of land at the end of that town and laid it out in lots, which were to be offered for sale for suburban homes, and the profits derived therefrom were to be set aside for a future parish building program. The Catholics of Griffith had hitherto belonged to the Schererville congregation. After they had saved \$9,000.00 a committee approached Bishop Noll and requested him to assign a priest to Griffith, who might assist in expediting the formation of an independent parish at that point.

The Rev. Joseph Suelzer, pastor of Kouts, volunteer-

ed to accept the pastorate, believing that because his brother was in the building-supply business and could purchase material at the lowest possible cost, he could build economically. However, because construction costs were at their highest in 1928, and because before the building program was completed, the industrial depression had set in, the small parish, constituted largely of people now out of work, became rather discouraged at the debt they were compelled to carry after the erection of a brick combination church and school, a very fine rectory and convent.

Father Suelzer was replaced by Rev. Leo Hildebrandt in April, 1932, who instilled confidence into the people, especially by his personal monetary sacrifices and his economy of operations.

Today the parish is growing rapidly and is steadily reducing its debt.

In 1939, fire destroyed most of his school and although, in rebuilding, Father Hildebrandt provided more school room than he had previously had, he fears he will be compelled to build again. The school is in charge of the Sisters of St. Francis of Perpetual Adoration. The services of another priest are needed on Sunday for a third Mass.

Rev. Leo Peter Hildebrandt was born in Brunswick, Indiana, on April 24, 1898. He prepared for the holy priesthood at DePaul University, Chicago; St. Joseph's College, Collegeville, and Mount St. Mary's, Cincinnati. He was ordained on June 14, 1924, by Bishop Alerding.

On July 2, 1924 Father Hildebrandt was appointed assistant at St. Joseph's, Hammond, and on April 7, 1932 he was named pastor of St. Mary's, Griffith.

NEW CHICAGO

Assumption Church

1917

A parish was organized in 1917 for the Polish people of New Chicago by the pastor of St. Hedwig's Church, Gary, the Rev. Peter Kabellek, who also built the first

church here. In the following year, when Tolleston was given a resident pastor, New Chicago became a mission from that place.

In 1918 Father Gapeczynski built a school for the children and the Sisters of St. Kunegunda were placed in charge. A small rectory and a convent were built the next year by Rev. Anthony Gorek.

The Rev. Michael Gadacz was appointed pastor in April, 1921, and served until May 1926. He built the present rectory and later donated a lot to enlarge the church property. The Rev. Michael Petzold held the pastorate from May 1926 to May 1929, and the Rev. Francis Libert, from May 1929 to July 1939.

The next and present pastor, was the Rev. Valerian Karcz, who, during the year 1940, with the help of much volunteer labor contributed by parishioners, erected a new church and school and converted the old school into a convent. He has also beautified the premises.

Rev. Valerian S. Karcz was born in Chicago on December 13, 1899. He pursued his studies for the priesthood at SS. Cyril and Methodius Seminary, Orchard Lake. He was ordained on May 29, 1926 by Bishop Noll.

After serving as assistant at St. Vincent's, Logansport, for one year, he was appointed at St. John Cantius', East Chicago. On July 5, 1921, he was named assistant at St. Hedwig's, Gary, and in July, 1936, went to Krakow, Poland, to attend the Catholic University there. Upon his return on September 17, 1937, he resided at Holy Rosary, Gary, while engaged in radio broadcasts over Hammond and Chicago stations. On July 8, 1929, he was appointed pastor of Assumption Church, New Chicago.

Gary Deanery Priests Not Engaged In Parish Work

The Rev. E. Senese, who came to the Diocese of Fort Wayne from the Belleville Diocese, at the request of the Sisters of Mercy Hospital, Gary, was appointed chaplain of that Hospital on July 25, 1936.

For a time he was acting pastor of the Italian people who attended Mass at St. Anthony's Chapel in the Settlement House.

Because of a knee injury Father Senese was given a leave of absense for one year beginning July, 1940, in order that he might nurse his injury in a warmer climate.

He was succeeded at Mercy Hospital by the Rev. Francis J. Quinn.

Father Senese was born in Italy, and soon after his ordination was incardinated in the diocese of Belleville where he did excellent work among the Italian people in the much advertised town of Herrin. Later he served as chaplain at a hospital in the Belleville diocese, also conducted by the Sisters of the Poor Handmaids. Because his nephew physician practiced in the city of Gary, and because he had relatives in Chicago, Father Senese was glad to accept the invitation, with the permission of his Ordinary, to serve the Sisters of the Poor Handmaids at their Gary Hospital.

The Rev. Francis J. Quinn, the present chaplain at Mercy Hospital, Gary, was born at East Chicago, on May 17, 1903. He prepared for the holy priesthood at St. Lawrence, Mount Calvary, and Mount St. Mary's, Cincinnati, and was ordained on March 16, 1929, by Bishop Noll.

His first appointment was assistant at St. Mary's, Lafayette, whence he was transferred to St. Patrick's, Fort Wayne, where he remained until July, 1934. His next appointment was assistant at St. Patrick's Kokomo, whence he was transferred on May 1, 1936, to St. Joseph's, Elwood. On June 16, 1937, he was appointed pastor of St. Paul's, Columbia City, with Pierceton as a

mission. On July 4, 1940, he was given his present appointment as hospital chaplain.

The Rev. John J. Szot, to whom reference is made under St. Mary's, Crown Point, serves as visiting chaplain to the Sisters of St. Francis of Kunegunda, at their Home near Crown Point.

Clergy Who Teach In High Schools

The Rev. H. James Conway succeeded the Rev. Paul Schmid as principal of Catholic Central High School, Hammond, on July 5, 1934, and in September, 1939 was given the Superintendency of the Central Catholic High School in Fort Wayne.

Clergy who work under Father Conway in these two schools are the following:

Rev. Gilbert Wirtz	Rev. Michael J. Vichuras
Rev. Leonard Cross	Rev. Christopher Hinckley
Rev. Herman Schnurr	Rev. Alfred Junk
Rev. John Frawley	Rev. Francis Kienly
Rev. Lawrence Gollner	Rev. Everard N. Klein
Rev. Christian Staub, C.P.P.S.	

The Rev. Edward Miller directs the band and orchestra; the Rev. Stanley Manoski serves as part-time Study Hall Supervisor, and the Rev. Father Gabriel, O.F.M. Cap. serves as Spiritual Director—all at Central Catholic High in Fort Wayne.

The Rev. James Conway was born at Hamilton, Ohio, on February 2, 1900. His parents later moved to Fort Wayne, where he received his early education. After finishing Central Catholic High School at Fort Wayne, he entered Mount St. Mary's Seminary, Cincinnati, and was ordained to the priesthood on June 14, 1924, by Bishop Alerding.

Father Conway served as assistant at St. Vincent's, Logansport, from July 2, 1924 to July 1, 1927. He was then transferred as assistant to St. Mary's, East Chicago, but a year later he volunteered to work among the colored people at Gary with residence at Mercy Hospital. On August 14, 1929, he was appointed Chaplain at Mercy Hospital, while he continued his work among the colored, and in July, 1934, he was appointed principal of Catholic Central High School, Hammond.

The Rev. Gilbert Wirtz was born at Crown Point, Indiana, on March 9, 1911. He prepared for the priesthood at St. Joseph's College, Collegeville, and at St. Meinrad's Seminary, and was ordained on June 11, 1938 by Bishop Noll.

He pursued graduate work at Notre Dame while assisting at St. Matthew's, South Bend. He then pursued the study of Chemistry at St. Joseph's College for one year, and in September, 1939, became Professor at Central Catholic High School with residence at St. Paul's, Fort Wayne. In June, 1940, his residence was changed to St. Vincent Villa.

The Rev. Leonard J. Cross was born at Wilmette, Illinois, on March 25, 1912. Later his family moved to Marion, Indiana. He entered St. Joseph's College, Collegeville, and later Basselin College and the Sulpician Seminary, Washington, and was ordained on June 11, 1938, by Bishop Noll. He was immediately appointed to the staff of Central Catholic High School, Fort Wayne, with residence at St. Patrick's. After attending summer school at Notre Dame in 1939, he changed his residence to St. Joseph's Hospital, Fort Wayne, but is now back at St. Patrick's.

The Rev. Herman Joseph Schnurr was born in Fort Wayne on September 18, 1912. His studies for the holy priesthood were pursued at St. Joseph's College, Collegeville, at Basselin College and at the Sulpician Seminary, Washington, D. C. He was ordained on June 3, 1939, by Bishop Noll, and assigned to the staff of Central Catholic High School. In 1939 and 1940 he attended summer school at Notre Dame. During his teaching career he has resided successively with the pastor of St. John's, New Haven, and St. Paul's, Fort Wayne, and is at present residing at St. Joseph's Hospital.

The Rev. John J. Frawley was born in Chicago on July 22, 1910. He pursued his classics and philosophy at Quigley Preparatory, and at Mundelein Major Semin-

ary, and his theology at St. Meinrad's, and was ordained on June 6, 1936, by Bishop Noll.

He served as assistant at St. Patrick's, Kokomo, until he was brought to Fort Wayne to join the staff at Central Catholic High School. He has been taking summer work at Notre Dame University. He resides with the pastor of St. Joseph's, Fort Wayne.

The Rev. Lawrence Gollner was born at Kokomo, Indiana, on February 26, 1913. He prepared for the priesthood at St. Joseph's College, Collegeville, and at St. Meinrad's Seminary, and was ordained on June 11, 1938, by Bishop Noll.

He served as assistant for one year at Sacred Heart, South Bend, while attending school at Notre Dame in preparation for teaching. In September, 1939, he was given residence at the Cathedral, Fort Wayne, while serving as professor at Central Catholic High School.

The Rev. Michael Joseph Vichuras was born at Gary on September 24, 1913. He pursued his studies at St. Joseph's College, Collegeville, Basselin College and the Sulpician Seminary at Washington, and was ordained on May 18, 1940, by Bishop Noll. The following September he was added to the teaching staff at Central Catholic High School, Fort Wayne, and he resides with the pastor of St. John's, New Haven.

The Rev. Christian Staub belongs to the Congregation of the Precious Blood, and was loaned to the Bishop to teach in the Social Science Department of Central Catholic High School, Fort Wayne. He had previously taught in institutions conducted by the Fathers of the Precious Blood.

The Rev. Christopher Hinckley was born at Reading, Ohio, on Jan. 12, 1913. His parents later moved to Muncie, Indiana. His studies for the priesthood were pursued at Columbia Academy, Dubuque, and at St. Meinrad's Seminary. He was ordained on June 3, 1939 by Bishop

Noll, and the following September added to the staff at Catholic Central, Hammond.

The Rev. Alfred Jacob Junk was born at Fort Wayne on March 6, 1906. He pursued his ecclesiastical studies at St. Lawrence College, Mount Calvary, Wisconsin, at St. Gregory's and Mount St. Mary's, Cincinnati, and was ordained on June 10, 1933, by Bishop Noll.

He was appointed to the teaching staff at Catholic Central High School, Hammond, with residence at All Saints, Hammond. In the year 1936 he took up residence with Father Conway and other professors on the property of Catholic Central, and since September, 1939, has been Assistant Principal at that school.

The Rev. Francis C. Kienly was born at Logansport, Indiana, on December 8, 1910. He prepared for the holy priesthood at St. Joseph's College, Collegeville, and at St. Meinrad's, and was ordained on May 22, 1937, by Bishop Noll.

He resided at St. Matthew's, South Bend, while pursuing studies one year at Notre Dame, following which he was appointed professor at Catholic Central High School, Hammond.

The Rev. Everard N. Klein was born in Chicago on April 9, 1907. After finishing the Preparatory Seminary in that city he entered St. Gregory's, Cincinnati, and then St. Meinrad's and was ordained on June 6, 1936, by Bishop Noll. From the time of his ordination he has been connected with the teaching staff at Catholic Central High School, Hammond.

Priests Serving In The Army And Navy

The Very Rev. Monsignor William Richard Arnold is at present the Chaplain-in-Chief in the United States Army. He has served in the army of the United States since February 1, 1913, and during his career in that capacity has filled the following appointments:

First Lieutenant—April, 1913.

Fort Washington, Maryland, June, 1913 to August, 1915.

Fort Mills, Philippine Islands, September, 1915 to July, 1918.

Instructor, Chaplains' Training School, Camp Taylor, Louisville, Kentucky—September, 1918 to December, 1918.

Fort Hancock, New Jersey—January, 1919 to July, 1925, with additional duties as transport chaplain to Panama, Puerto Rico, and various European and Asiatic ports.

Promoted to Captain—May, 1919.

Fort Leavenworth, Kansas—August, 1925 to April, 1929; Director of Chaplains' Training School.

Promoted to Major—April, 1927.

Fort William McKinley, Philippine Islands—June, 1929 to June, 1931; Department Chaplain.

Fort Bliss, Texas—November, 1931 to June, 1937; First Cavalry Division Chaplain; Supervising Chaplain, Arizona-New Mexico-West Texas District, Civilian Conservation Corps.

Promoted to Lieutenant Colonel—April, 1933.

Fort Leavenworth, Kansas—June, 1937 to November, 1937; Director of Chaplains' Training School.

War Department, Washington, D. C.—December, 1937 to date; Promoted to Colonel, and Chief of Chaplains.

The Very Rev. Monsignor was born at Wooster, Ohio, on June 10, 1881. Later his parents moved to Muncie, Indiana, where he attended the parochial school.

He then entered St. Joseph's College, Collegeville and later St. Bernard's Seminary, Rochester, and was ordained on June 13, 1908, by Bishop Alerding.

From that time until he entered the Army Service in 1913 he was stationed at St. Charles', Peru, as assistant.

On November 22, 1939 he was given the honor of Papal Chamberlain.

The Rev. Frederick William Meehling, with the consent of his Bishop, entered the United States Navy as chaplain on June 23, 1933.

Father Meehling was born at Marshall, Illinois, on February 18, 1899. After attending the University of Illinois, he entered the St. Francis College at Syracuse, New York, and then entered Seminaries at Rome and Innsbruck. He was ordained at Innsbruck on July 26, 1929, and continued his studies for one more year. In July, 1930, he was appointed assistant at St. Mary's, Anderson, and from that point he entered the Navy.

The Rev. Francis A. Burke received the consent of his Ordinary to enter the United States Navy as chaplain in 1938.

Father Burke was born in County Cork, Ireland, on November 30, 1904. He pursued his primary and secondary school education in Ireland, and then entered St. Francis' Seminary, Loretto, Pennsylvania, for his theological course and was ordained on February 1, 1931, by Bishop Noll.

A few days later he was appointed assistant at Sacred Heart, Whiting, from which place, he was transferred after a couple of months to St. Joseph's, Mishawaka. In November, 1932 he was named chaplain of Mount Mercy Sanitarium, Hammond, and the following January appointed assistant at All Saints', Hammond. In 1936, because of failing health, the Sisters of the Holy Cross, Deming, New Mexico, received him as chaplain, and he remained there until 1938 when he accepted a chaplaincy in the United States Navy.

The Rev. Frederick J. Westendorf was born in Terre Haute, Indiana, on May 9, 1907. He pursued his studies for the priesthood at St. Joseph's, Collegeville, and at St. Gregory's, Cincinnati. He was ordained on June 10, 1933 by Bishop Noll.

His first appointment was as assistant at St. Mary's, Michigan City where he remained until July, 1935, when he was appointed Director of the Settlement House, Gary, and Director of the Religious Instruction Work in Gary.

In January, 1941 Father Westendorf, who had, for several years, been chaplain of the National Guard was mustered into service and sent to Camp Shelby, Mississippi, where more than 50,000 young men are stationed at this writing. A large percentage of these is Catholic as was evidenced by a mission conducted by Father Westendorf and another Catholic chaplain which was attended by 4,200 boys.

Diocesan Priests Working Elsewhere

The Rev. Michael Kosko was born at Sztankicz, Austria-Hungary, on January 7, 1886. Father Kosko, however, prepared for the holy priesthood in this country, having attended college at St. Procopius at Lisle, Illinois, and Mount St. Mary's Seminary, Cincinnati. He was ordained on May 21, 1921, by Bishop Alerding.

In June, 1921, he was appointed assistant at St. John's, Hammond, and in August, 1922, organized the Immaculate Conception Parish, Whiting. He remained here as pastor until April, 1926, when he accepted the chaplaincy of Immaculate Conception Slovak Home, Middletown, Pennsylvania.

The Rev. Andrew Sucek, immediately following his ordination on June 14, 1924, was assigned to the teaching staff of Catholic Central High School, Hammond, but within the year he developed tuberculosis and was directed by his physician to go to Colorado. He spent many years at a sanitarium, but never recovered sufficiently to return to any active work. He enjoys the privilege now of saying Mass quite regularly, and the Bishop of Denver has been very kind to him.

Father Sucek prepared for the holy priesthood at the Pontifical College of the Josephinum, at Worthington, (Columbus), Ohio.

The Rev. Paul James Schmid, at the request of the Apostolic Delegate, was appointed Spiritual Director at the Josephinum College in July, 1934. At that time he was the Principal of Catholic Central High School, Hammond.

The Rev. Paul James Schmid was born in Fort Wayne on September 13, 1889. Before going to the Pontifical College of the Josephinum for his major seminary studies, Father Schmid had attended the Universities of Michigan, Northwestern and DePaul. He was ordained on June 13, 1917, by Bishop Hartley, of Colum-

bus. From August, 1917 to June, 1919, he was chaplain at St. Margaret's Hospital, Hammond. He was then transferred to St. Joseph's, Hammond, as assistant where he served from June, 1919 until September, 1923. His work terminated there when he assumed the direction of the Catholic Central High School, Hammond, where he remained in charge until July, 1934.

Under the direction of Bishop Alerding Father Schmid was really the founder of Catholic Central High School. He supervised the erection of the buildings for the Sisters of the Poor Handmaids, which consist of a main building, a gymnasium to which classrooms were later added, a large convent and a house for the priest faculty.

Shortly before Father Schmid's transfer the Sisters of the Poor Handmaids begged permission to withdraw, and the Sisters of the Holy Cross were procured. At that time the property was sold by the Ancilla Domini Sisters to the Bishop.

The Rev. Joseph Judnic was born on May 19, 1878, in that part of Austria which is now Jugoslavia. He began his studies for the priesthood in Agram, Jugoslavia, and finished theology at St. Paul's Seminary, and was ordained on July 10, 1905, by Archbishop Ireland.

He spent two years each at Fairfax and Hot Springs, South Dakota, and then one year at the Apostolic Mission House, Washington. He engaged in mission work in Oregon and California from 1910 to 1916. Bishop Alerding engaged his services for the Croatians at East Chicago in 1916. In 1921 he was transferred to Gary to look after the Croatians of that city and remained there until 1937, at which time he was appointed chaplain at St. Vincent Villa, Fort Wayne. On February 4, 1939, he was made chaplain at Sacred Heart Home, Avilla, and in the winter of 1940, because of a throat affliction, was given a leave of absence. He is at present resident at San Diego, California.

The Rev. Robert Joseph Zahn was born at Huntington, Indiana, on April 29, 1911. After completing the

high school course in his parish school, he entered St. Joseph's College, Collegeville, and later St. Meinrad's Seminary, and was ordained on June 11, 1938, by Bishop Noll.

Shortly before his ordination Father Zahn became ill, and underwent sanitarium treatment for two years. He has recuperated considerably and, at this time, is in condition to accept light work.

Diocesan Priests Retired

The Rev. Henry M. Plaster, who, at this writing, is eighty-eight years of age, retired from active parish work in 1916, and has been living near Los Angeles.

Father Plaster was born at Dubuque, Iowa, March 31, 1853, and prepared for the holy priesthood at St. Francis', Wisconsin, and at St. John's, Minnesota. He was ordained by the late Bishop Dwenger on December 12, 1877.

Father Plaster's first appointment was to the pastorate of St. Joseph's, Covington, where he remained until May, 1885, at which time he was appointed pastor of St. Joseph's, Hammond, the only church in the little town at that time. During his pastorate at Hammond, Father Plaster erected the first school and convent, the present very fine church, rectory and convent.

The Rev. Frederick Francis Koenig retired from active parish work because of ill health in 1932, and formally resigned his parish in 1936, when he was succeeded by the Rev. J. M. Nickels. Father Koenig lives in a residence which he built adjacent to the church property at Lottaville, although during the winter months he moves to a warmer climate.

Father Koenig was born at Brilon, Westphalia, Germany, on July 1, 1873. He prepared for the holy priesthood in Steyl, Holland, St. Gabriel's Mission House in Austria, and at the American College, Louvain, and was ordained on June 29, 1897, at Louvain, by the late Bishop Maes.

Father Koenig served a few months as assistant at Hartford City, and at Union City, and in September, 1898, was appointed pastor of Lowell, where he built a rectory and the first school. In November, 1905, he was transferred to SS. Peter and Paul Church, Lottaville, where he served until his retirement, and where he built the beautiful church, the priest's house, and an addition to the Sisters' Convent.

The Rev. John Kasprzykowski was retired from parish work in 1910, whereupon he left the diocese and lived in Wisconsin for a long time.

Father Kasprzykowski was born at Grunsberg, Germany, on June 10, 1877. Coming to this country he entered St. Lawrence's College, Mount Calvary, and later SS. Cyril and Methodius', Detroit, and Kenrick Seminary, St. Louis. He was ordained by Bishop Alerding on June 22, 1906.

At the time of his retirement he was assistant at St. Stanislaus', Michigan City.

The Rev. Ignatius F. Zircher, a most zealous priest, was forced to retire from parish work because of a nervous breakdown in April, 1926. He was then pastor of St. Joseph's, LaPorte.

Father Zircher was born at Schirrheim, Germany, on July 31, 1875. His parents moved to Summit (Waterloo) during his childhood. He prepared for the priesthood at St. Joseph's, Collegeville, and at Mount St. Mary's, Cincinnati, and was ordained by the late Bishop Alerding on May 24, 1902.

After serving as assistant at SS. Peter and Paul, Huntington, from 1902 to 1905, he was pastor pro tem at Garrett, and then was appointed to assist Father Noll at Besancon. In October, 1905, he was given the pastorate at Goodland, where he remained until June, 1912. His next appointment was to St. Joseph's, LaPorte, where he served from 1912 until his breakdown in 1926. In 1928 he attempted to fill a chaplaincy at St. Joseph's Hospital, Fort Wayne, but was unable to hold out long. He also filled several temporary appointments outside the diocese where he was resting.

The Rev. George Angermaier was retired from parish work in 1926, while pastor of SS. Peter and Paul's, Goodland.

Father Angermaier was born at Engelpolding, Bavaria, on April 15, 1876. Coming to this country he entered St. Benedict's, Atchison, Kansas and then St. Mein-

rad's, and was ordained on June 22, 1906, by Bishop Alerding.

His first appointment was to the post of assistant at St. Mary's, Decatur, from September, 1906 until April, 1910, when he was transferred to St. Patrick's, Kokomo, as assistant. In July, 1910 he was given the pastorate at Immaculate Conception Church, Auburn, where he remained until March, 1915. For several years he was without a charge because of illness. In June, 1922, he was appointed pastor of SS. Peter and Paul's, Goodland, but it was necessary for him to relinquish parish work again in March, 1926. From that time he has had no formal appointment, although he has frequently assisted priests in the diocese.

The Rev. Peter Schmitt retired from parish work in August, 1929, and moved to France, where he is still living.

Father Schmitt was born on March 12, 1871 at Eschringen, Bavaria. He made his preparatory studies in Lorraine, France, studied philosophy at St. Francis', Wisconsin, and theology at Louvain, and was ordained at Louvain on June 29, 1897, by Bishop Mierschert.

After serving as assistant at St. Joseph's, Mishawaka, for eight months, he was appointed pastor of St. Michael's, Summit, where he remained for fourteen months. He then had a temporary appointment at St. Michael's, Plymouth. From March, 1901 to September, 1905, he was pastor of Arcola, with Pierceton as a mission; from September, 1905, to July, 1910 at Covington; from July, 1910 to September, 1916, at Nix Settlement, with Roanoke as a mission. He was then transferred to St. Joseph's, Reynolds, where he remained until October, 1917. His next appointment was to the pastorate of Ege, where he served from October, 1917 until August, 1927. For the next two years he served as chaplain of Holy Family Hospital, LaPorte, and returned to Europe in August, 1929.

The Rev. Ladislaus Szczukowski retired from active

parish work in July, 1939. He was then pastor of St. Mary's, Hammond, where he had been from June, 1931.

Father Szczukowski was born at Lubina, Prussia, on October 26, 1879. Coming to this country he entered Assumption College, Canada, and later St. Mary's Seminary, Detroit, where he pursued philosophy. He returned to Assumption for theology and was ordained on June 13, 1908, by Bishop Alerding.

He served as assistant for short intervals at St. Stanislaus', Michigan City; Earl Park, Wabash, Garrett. In October, 1910 he was made pastor of Terre Coupee and Rolling Prairie. In November, 1918 he was transferred to St. Hyacinth's, Fort Wayne; he served temporarily at St. Mary's, Hammond, and at Goshen; in July, 1926, was given the pastorate of Sacred Heart, LaPorte, and in June, 1921, was transferred to St. Mary's, Hammond.

The Rev. Joseph A. Lynn retired from parish work in September, 1935. He was then pastor of the Immaculate Conception Church, Michigan City.

Born in County Tyrone, Ireland, Father Lynn came to the United States as a child and lived with relatives at Whiting. He pursued his studies for the priesthood at St. Viator's, Kankakee and at Mount St. Mary's, Cincinnati, and was ordained by Bishop Alerding on June 17, 1905.

After serving as assistant at St. Charles', Peru, until June 24, 1908, he was appointed pastor of St. Vincent's, Academie, where he remained until June, 1921, and where he built the present rectory. His next appointment was to St. Bridget's, Hobart.

In September, 1925, because of illness, he was given permission to go to California where the Bishop of Los Angeles gave him work. He erected a church and school in the city of San Diego. In August, 1929, he returned to the diocese of Fort Wayne and was given the pastorate of Sacred Heart, Whiting, which he relinquished in favor of the Immaculate Conception, Michigan City, in October, 1931. There he built a new school and rectory. In 1935,

as noted, he retired in order to conserve his health and moved to San Diego, California.

The Rev. James Henry Durham retired from active pastoral work in September, 1934, while he was pastor of St. Vincent's, Logansport.

Father Durham, a brother of the late Monsignor John Durham, was born at Middleton, New York, on November 26, 1874. He prepared for the holy priesthood at St. Benedict's, Atchison, Kansas, and at Mount St. Mary's, Cincinnati, and was ordained on May 22, 1907, by Bishop Alerding.

From the time of his ordination until January, 1911, he was assistant at St. Patrick's, Fort Wayne. Then he was appointed pastor of Dunkirk, where he served until July, 1913. His next appointment was pastor of Gas City and chaplain of the National Military Home until June, 1921. He was then transferred to Goshen where he remained until August, 1922. He filled the pastorate of St. Mary's, Union City, from August, 1922 until July 1925 when he was given the pastorate of St. Bridget's, Logansport. After six months he was transferred to St. Vincent's, the same city, where he did excellent work until his retirement because of ill health in September, 1934.

The Rev. Fridolin J. Hasler was chaplain at Holy Family Hospital, LaPorte, when he asked permission to return to his native country, Switzerland. This was in 1936.

Father Hasler was born at Tobel, Ct. Thurgau, Switzerland, on February 5, 1868. He pursued his classics at St. Bernard's College, Mehreron, Switzerland, and his major seminary course at Subiaco, Arkansas, and was ordained by Bishop Morris of Little Rock on June 8, 1916.

He served as chaplain at St. Vincent's Orphanage, Fort Wayne, from December, 1916 until June, 1922, when he was appointed pastor of Sheldon from June, 1922 until July, 1927. He was then transferred to Hessen

Cassel, where he remained until June, 1934. Father Hasler did a great deal of work on the parish properties at both Sheldon and Hessen Cassel. Because of injuries sustained in an automobile accident he asked for a chaplaincy and was placed at Sacred Heart Hospital, Garrett, for one year. He then was returned to Sheldon where he remained from July, 1935, until February, 1936, when he was again assigned to a chaplaincy—this time at Holy Family Hospital, LaPorte. During the same year he returned to Switzerland.

The Rev. J. J. Sigstein, who was ordained for the Archdiocese of Chicago, was released to Bishop Noll in 1922 in order that he might take over the direction of the Society of Missionary Catechists, the nucleus of which was formed by him while chaplain at St. Bernard's Hospital, Englewood. During the years 1937 and 1938 Father Sigstein's health failed to a degree which made it necessary for him to retire from the work he loved, and to go to California where he served as part time chaplain to the Catechists resident at Monterey.

The Capuchin Fathers, at Huntington, have been very faithful in the direction of the Postulants and Novices at Victory-Noll since the time of Father Sigstein's retirement.

Resident chaplains at Victory-Noll since the time of Father Sigstein have been the Rev. John Frawley and the Rev. Francis Faust.

Deceased Priests of the Fort Wayne Diocese

<i>Name</i>	<i>Place</i>	<i>Date of Death</i>
Luers, H., Most Rev.	Fort Wayne	June 29, 1871
Dwenger, Jos., Most Rev.....	Fort Wayne	January 22, 1893
Rademacher, Jos., Most Rev.	Fort Wayne	January 12, 1900
Alerding, Herman J., Most Rev.	Fort Wayne	December 6, 1924
Benoit, J. C., V. G.	Fort Wayne	January 26, 1885
Brammer, Jos., V. G.	Fort Wayne	June 20, 1898
Deschamp, Francis	St. Vincent	August 19, 1858
Force, John F.	Valparaiso	April 4, 1863
O'Flaherty, Ed.	Crawfordsville	August 8, 1863
Fuchs, Francis	Klaasville	October 8, 1863
Force, Bernard	Logansport	June 13, 1868
Flynn, John	Chesterton	August 1, 1870
Scherer, Henry	Columbia City	1871
Bartoz, Simon	Fort Wayne	January 28, 1872
McMahon, John	Reynolds	May 28, 1872
Botti, Alex	Fort Wayne	September 14, 1872
Meyer, James	Peru, Ill.	October 31, 1872
Giedl, Wolfgang	New Haven	May 23, 1873
Hamilton, George	Lafayette	April 8, 1875
Steiner, George	Huntington	June 1, 1880
Noll, Martin	Lafayette	June 14, 1880
Hartnett, James	Fort Wayne	October 23, 1880
Wemhoff, John	Fort Wayne	December 1, 1880
Deimel, Francis	Schererville	November 10, 1882
Hoss, John	Europe	
Zurwellen, Gerard	Plymouth	February 5, 1883
Franzen, Peter	Waterloo	May 11, 1883
Baumgartner, F. X.	Hammond	May 9, 1885
Twigg, James	Arcola	April 22, 1886
O'Reilly, Michael	Valparaiso	August 4, 1887
O'Leary, Thomas	Fort Wayne	October 24, 1889
Kelly, Michael	Lebanon	October 4, 1893
Crawley, John	LaPorte	December 12, 1893
Walters, E. P.	Lafayette	June 12, 1894
Strueder, Anthony	Portland	October 25, 1894
Nussbaum, Joseph	LaPorte	December 26, 1895
Koenig, Edward	Fort Wayne	January 22, 1898
Hibbilen, Theodore	St. Louis	January 13, 1899
Grogan, John	LaPorte	January 24, 1899
Werdein, James	Benton, Mont.	March 17, 1899
Campion, M. E.	Logansport	December 18, 1899

<i>Name</i>	<i>Place</i>	<i>Date of Death</i>
Zborowski, L.	Terre Coupee	
Lemper, Charles	Plymouth	December 13, 1900
Denk, Rudolph	Sheldon	January 5, 1901
Stephan, Joseph	Wash., D.C.	September 12, 1901
Becks, Julius	Anderson	March 14, 1902
Meissner, Henry	Peru	July 2, 1902
Vanderpool, Theodore	St. Ann, Ill.	
Ganzer, Charles	Kentland	December 10, 1902
Oechtering, August	Mishawaka	December 28, 1902
Hartman, Bartholomew	Alton, Ill.	June 12, 1903
Mark, John		November 20, 1904
Borg, Bernard	Fort Wayne	December 22, 1904
Dandurand, Frederick	Kankakee, Ill.	February 26, 1905
Koerdit, Ferdinand	Fort Wayne	May 6, 1905
Duehmig, Dominic	Avilla	June 3, 1905
Zern, Gregory	Goodland	August 27, 1905
Wiechman, Frederick	Gas City	December 15, 1905
Maujay, Constantine	Cincinnati	February 1, 1906
Dempsey, John	Crawfordsville	April 4, 1906
Boeckelmann, Henry	Elkhart	October 4, 1906
Koehne, Henry	Logansport	November 24, 1906
LaBonte, Francis	Oxford	March 21, 1907
Quinlan, William	Crawfordsville	August 5, 1907
Kappel, Henry	Oxford	November 20, 1907
Guendling, Charles	Lafayette	February 19, 1908
Raskiewicz, Urban	Otis	February 11, 1909
Hellhake, Henry	Sheldon	August 12, 1909
Bleckmann, John	Michigan City	September 29, 1909
Kroeger, Bernard	Logansport	November 9, 1909
Lordemann, Francis	Kokomo	March 22, 1910
Roche, Patrick	Fort Wayne	May 12, 1910
Zumbuelte, Matthias	Hanover Center	September 28, 1910
Mulcahy, Denis	Anderson	January 5, 1911
Paquet, Louis	Fort Wayne	March 25, 1911
Healion, J.		May 31, 1911
Heitmann, Anthony	St. John	December 9, 1911
Gromley, T. J.	Lafayette	February 11, 1912
Kolesinski, George		
Messmann, Anthony	LaPorte	May 22, 1912
Kobylnski, Casimir		November 19, 1912
Kubiak, L. A.		December 30, 1912
McCabe, Charles	Barrydale	August 28, 1913
Wilken, Herman	Decatur	October 20, 1913
Flaherty, William	Lafayette	February 8, 1914
VonSchwedler, Frederick		March 26, 1914
Biedermann, John	Sheldon	November 27, 1915
Miller, Conrad	Huntington	June 13, 1916
Adam, August	St. Vincent	March 31, 1917

<i>Name</i>	<i>Place</i>	<i>Date of Death</i>
Schramm, George	LaPorte	May 12, 1917
Mungovan, Thomas	Anderson	June 13, 1917
Horstmann, George	Fort Wayne	May 12, 1918
Bleckmann, John	Mishawaka	November 26, 1918
Rusis, F. J.	Gary	May 1, 1919
Hueser, John	Carlsbad, N.M.	May 18, 1919
Koch, Francis	Reynolds	August 8, 1919
Weber, Peter	Earl Park	August 30, 1919
Wrobel, Emanuel	Michigan City	February 11, 1920
Buchheit, Adam		August 7, 1920
Byrne, Michael	Lafayette	January 14, 1921
Quinlan, John	Fort Wayne	April 3, 1921
Kroeger, Anthony	Logansport	May 25, 1921
Bathe, John	Avilla	October 10, 1921
Miller, William	Whiting	March 21, 1922
Henneberger, Anthony	Goodland	March 24, 1922
Rachor, William	Michigan City	May 24, 1923
Ege, Francis		February 8, 1924
Young, August	Garrett	January 10, 1925
Rumley, John	LaPorte	January 13, 1925
Moench, Louis	Mishawaka	March 1, 1925
Stachowiak, Anthony	Indiana Harbor	May 25, 1925
Quinn, Peter	Logansport	June 12, 1925
Gnibba, Francis	Gary	July 26, 1925
Jurashek, Herman	Texas	August 27, 1925
Boccard, Edward	Lafayette	June 10, 1926
Flach, Joseph	Dyer	December 10, 1926
King, Francis	Garrett	April 24, 1927
Dinnen, John	Lafayette	May 9, 1927
Berg, John	Hammond	June 22, 1927
Benziger, Maximilian	Fort Wayne	July 30, 1927
Ellering, Anthony	Michigan City	December 19, 1927
Crosson, Patrick	Logansport	January 18, 1928
Barrett, Edward	Hammond	November 5, 1928
LaFontaine, Albert	Fort Wayne	November 16, 1928
Hogan, William	Valparaiso	November 19, 1928
Blum, John	Kentucky	January 20, 1929
Pratt, Robert	Kokomo	February 22, 1929
Keller, John	Mishawaka	February 27, 1929
Kohl, John	Mishawaka	April 2, 1929
Berg, William	Schererville	September 4, 1929
Stetter, Charles	Kentland	December 25, 1929
Guending, John	Lafayette	July 21, 1930
Lambert, Francis	Lafayette	September 22, 1930
Wiedau, Bernard	Fort Wayne	January, 1931
Louen, Michael	Mishawaka	May 19, 1931
Reinwand, Frederick	Mishawaka	August 29, 1931
Felden, Norbert	Whiting	November 3, 1931

<i>Name</i>	<i>Place</i>	<i>Date of Death</i>
Kelly, Robert Emmet	Huntington	February 19, 1932
Nemeth, Joseph	Gary	May 2, 1932
Maliowski, John	Fort Wayne	June 7, 1932
Seimetz, Julius	Decatur	December 28, 1932
DeVile, John	Italy	December 31, 1932
Deininger, Leonard	Oxford	June 15, 1933
Schmitz, John	Peru	November 9, 1933
Sheridan, Francis	Chicago	July 23, 1934
Toth, Joseph	E. Chicago	December 15, 1934
Delaney, Rt. Rev.		
Monsignor Joseph	Fort Wayne	January 25, 1935
Soengen, Bruno	Germany	April 12, 1935
Biegel, Balthasar	Elwood	August 12, 1935
Oberholz, John	Yoder	December 15, 1935
LeCoutere, Gustave	Logansport	February 6, 1936
Wakefer, John	Detroit	May 13, 1936
Kroll, H. F. Joseph	Fort Wayne	July 13, 1936
Ford, Michael	Lafayette	January 13, 1937
Sullivan, William	Crawfordsville	February 14, 1937
Reed, Clifford J.	Delphi	February 25, 1937
Walsh, James	Denver	March 6, 1937
Casey, Thomas	Gary	May 20, 1937
Rajcany, Benedict	On Train	May 20, 1937
Yenn, S. M.	Fort Wayne	January 24, 1938
Heffernan, John	Elkhart	March 7, 1938
Schockaert, A.	Ghent, Belgium	August 29, 1938
Baker, Joachim	Fort Wayne	Jan. 20, 1939
Chemma, T. F.	Lafayette	Feb. 14, 1939
Dhe, Very Rev.		
Monsignor Charles	Fowler	June 15, 1939
Griffin, P. M.	Tipton	Aug. 10, 1939
Durham, Right Rev.		
Monsignor John P., ...	Fort Wayne	January 23, 1940
Nadolny, Anthony	Fort Wayne	May 20, 1940
Ditlinger, Andrew	Fort Wayne	August 15, 1940
Houlihan, Edward	Muncie	August 16, 1940
Thiele, Right Rev.		
Monsignor Charles	Fort Wayne	April 17, 1941
Bolka, Very Rev.		
Monsignor Joseph	Michigan City	April 28, 1941
Tremmel, John	Ft. Wayne	
Fisher, Chas.	Belgium	
Hasler, F. J.		

In This Space Entry May Be Made Of Priests
Who Die After June, 1941

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Institutions In The Diocese Of Fort Wayne

UNIVERSITY OF NOTRE DAME

Origin and Development

The University of Notre Dame was founded in 1842, and was chartered two years later by the legislature of the State of Indiana, the foundation having been inspired by the missionary zeal of the Rev. Edward Frederick Sorin, C.S.C., and six Brothers of the French religious community known as the Congregation of Holy Cross, who came to this country in response to an appeal made to the Congregation by Bishop Hailandiere, of Vincennes, for assistance in developing his extensive diocese. The capital of the little community amounted to only four hundred dollars. The land now occupied by the University was deeded by the bishop to Father Sorin and his associates on the condition that a college be built and made ready for students within two years. In spite of great difficulties and many personal hardships, the task was completed and a number of students were enrolled within the time specified.

As soon as the first building had been completed Father Sorin applied to the State authorities for a charter, which, by special act of the legislature of Indiana, was granted on the 15th of January, 1844, in the following terms:

"Be it enacted by the General Assembly of the State of Indiana, that Edward Frederick Sorin, Francis Lewis Cointet, Theophilus Jerome Marivault, Francis Gouesse, and their associates and successors in office be, and are hereby constituted and declared to be, a body corporate and politic, by the name and style of the 'University of Notre Dame du Lac' and by that name shall have perpetual succession, with full power and authority to confer and grant, or cause to be conferred and granted, such degrees and diplomas in the liberal arts and sciences, and in law and medicine as are usually conferred and granted in other universities in the United States, provided, however, that no degrees shall be conferred and diplomas granted except to students who have acquired the same proficiency in the liberal arts and sciences, and in law and medicine as is customary in other universities in the United States."

The Early Growth of the University

The little community, with Father Sorin as head, was soon augmented by the arrival of other members of the Congregation from France. A church and other buildings were

added, friends gave the institution important aid, and the enrollment of the students gradually increased. Father Sorin served as president of the University from the founding, in 1842, to the year 1865. His successors in office have been Rev. Patrick Dillon, C.S.C., 1865 to 1866; Rev. William Corby, C.S.C., 1866 to 1872; Rev. Augustus Lemonnier, C.S.C., 1872 to 1874; Rev. Patrick Colovin, C.S.C., 1874 to 1877; Rev. William Corby, C.S.C., 1877 to 1881; Rev. Thomas E. Walsh, C.S.C., 1881 to 1893; Rev. Andrew Morrissey, C.S.C., 1892 to 1905; Rev. John W. Cavanaugh, C.S.C., 1905 to 1919; Rev. James A. Burns, C.S.C., 1919 to 1922; Rev. Matthew J. Walsh, C.S.C., 1922 to 1928; Rev. Charles L. O'Donnell, C.S.C., 1928 to 1934, and Rev. John F. O'Hara, C.S.C., from June 1934 to June 1940. Rev. Hugh O'Donnell, C.S.C. succeeded Father O'Hara, and is the present head.

Expansion and Reorganization

Until 1865 the only courses offered at Notre Dame were the traditional ones in arts and letters. In that year provision was made for courses in science and in 1869 for a department of law, the first permanent department of the kind at a Catholic university in the United States. A department of civil engineering, likewise a pioneer effort in the Catholic institution, was inaugurated in 1873. Departments of mechanical engineering, architecture, pharmacy, electrical engineering, and others were added before 1900. In 1897 the University was organized in four units—arts and letters, science, engineering, and law. In 1905 these divisions came to be designated as colleges and as such constituted the organization of the University until 1920, when a college of commerce was added. The enrollment of students grew until the many new dormitories on the campus were filled to capacity—3,200 students.

The Grounds, Buildings and Equipment

The University occupies a campus of 1700 acres, immediately north of the city of South Bend, Indiana, an industrial center of 105,000 people, eighty-six miles east of Chicago. The extensive campus includes two small lakes, each about twenty-four acres in area. The school buildings are grouped around a quadrangle, to the south of the lakes. A paved avenue leads to South Bend on the south, and pleasant walks lead westward to the historic St. Joseph's River, and to St. Mary's College, for women, one mile west of the University. A number of religious shrines contribute to the general attractiveness of the grounds. Three large buildings, devoted mainly to the religious formation of the younger members of the Congregation of Holy Cross, are situated along the shores of the twin lakes. At the east side of the campus are Cartier Field, the recreation grounds of the University, and the Notre Dame Stadium, which can accommodate 60,000 spectators. At the

west side is an eighteen-hole golf course, which provides recreation for many students and members of the faculty.

The University of Notre Dame, as organized at present, consists of a graduate school, offering advanced courses in seventeen departments, and an undergraduate school of five colleges.

Forty-four buildings are used for University purposes.

SAINT MARY'S COLLEGE AND ACADEMY

Located at Holy Cross, Indiana

By A Member of the Congregation

In the designs of Providence a certain mustard seed was to develop into a tree, whose branches would reach four continents and whose shade would bring all associates under the shelter of the Tree of salvation. At Le Mans, France, in 1841, the Congregation of the Holy Cross came into being to complete the aim of the Reverend Basil Anthony Marie Moreau that a religious family of priests, Brothers, and Sisters, in imitation of the Holy Family, might carry on special work for the Kingdom of God. Within two years of origin, the Sisters were authorized to accompany the priests and Brothers to the United States to assist in the foundation and work of Notre Dame, then in the wilderness of northern Indiana. Arrived in New York on July 16, 1843, four Sisters of Holy Cross opened the historic epoch which culminates in the centennial year of 1941. The names of those first Sisters who bore the standard of the Congregation to Indiana symbolize the life of its followers: Bethlehem, Nazareth, Calvary, the Sacred Heart. Not even they in their confidence and zeal dared dream of what Saint Mary's-Notre Dame would some day become. God directed; they labored; He gave the increase.

Bertrand, Michigan, marked the site of the first school under the direction of this community, being opened there in 1844. Aided by a grant of five thousand francs from the Propagation of the Faith, a building was prepared and equipped and the educational career was launched. It was no small feat nor compliment to the work of the Sisters of the Holy Cross, that the school at Bertrand numbered fifty boarders in 1850. Abetted by foresight and inspired by the Providence of God, a new site, the present Saint Mary's-Notre Dame was secured and the school transferred in 1855.

In February, 1855, by an Act of the General Assembly of Indiana, Saint Mary's Academy was authorized "for the education of young ladies in the various branches of arts and sciences usually taught in female academies of the highest standing; and to confer such degrees upon scholars as are usual in such institutions." The curriculum was both inten-

sive and extensive, including courses in physiology, geology, chemistry, astronomy, rhetoric, botany, algebra, intellectual philosophy, logic, history, elocution, composition, physical geography, natural science, book-keeping. Languages, fancy-work, fine arts, and plain sewing were additional fields of endeavor. First and last, religious instruction was primary in the lives of students of all ages.

From the beginning, the school was organized on the three-department basis of age: the minim department for children under twelve, the junior department for children from twelve to fifteen, the senior department for girls over fifteen. Each department occupied its own particular portion of campus and buildings. All the departments were exclusively resident for practically the first seventy-five years of the school's history; now day students from South Bend and the suburban area participate with girls from all parts of the United States in the cultural and educational opportunities offered by the Sisters of the Holy Cross.

Among American Catholic schools, Saint Mary's Academy was a leader of first rank. When higher education in secular schools for young women was facing strong opposition and traditional prejudice, Saint Mary's-Notre Dame enlarged its curriculum to college level and granted the first Bachelor of Letters degree in June, 1898. From that time on, the college has been recognized throughout the American Catholic world as a select educational institution. Its students are drawn from all parts of the nation. Approximately, five hundred girls are enrolled each year in the college and academy.

Just at the opening of the twentieth century, an article in the *Southern Trade Record* of Cincinnati, carried the following appraisal: "One of the best of such institutions in the United States, the atmosphere of which, mentally, morally, and physically, is of a known character to instill purity, and goodness, and health; and which has the reputation of educating its pupils in a most thorough and comprehensive manner in every requirement of modern cultivation is Saint Mary's Academy, at Notre Dame, Indiana, conducted by the Sisters of the Holy Cross."

In the liberal education which Saint Mary's furnishes its students a comprehensive lecture and concert program to bring the best scholars and artists to the campus is always included. The group of prominent ecclesiastical visitors and lecturers form a valuable cross section of Catholic intellectual life in any decade. Saint Mary's counts among her guests Cardinals Satolli, Martinelli, Gibbons, Farley, Mundelein, Hayes; Archbishops Ryan, Keane, Riordan, Christie, Glennon, J. L. Spalding, Spellman; bishops almost without number, yet none more distinguished and beloved than our own prelate, His Excellency,

John Francis Noll of the diocese of Fort Wayne. In the decade of the thirties, for example, are recorded: Maisie Ward Sheed, Helen C. White, Lorado Taft, Maurice Lavanoux, Katherine Bregy, Elizabeth Drew, Christopher Hollis, Francis Sheed, Dr. Arthur Haas, Arnold Lunn, Comtesse de Chambrun, Alfred Noyes, Robert Speaight, Mortimer Adler, Dr. John A. Lapp, Monsieur Charles DuBos, Dr. Waldemar Gurian, Emmet Lavery, Maurice Leahy, Jacques Maritain.

Saint Mary's College and Academy are located in a park-like campus, just outside the limits of South Bend and a mile and a quarter west of the University of Notre Dame. The campus, bounded by the Saint Joseph River and extending north and east, provides the natural and cultivated beauty and quiet ideal for a school. Facilities for the pageantry of academic life, cap and gown ceremonies, May Day and Corpus Christi processions, and other out-of-door festivals are particularly attractive. Among the dozen or more structures which accommodate the schools at Saint Mary's, Le Mans Hall composed of five units, is the first to be seen from the avenue of sycamores and maples. It is a Tudor-Gothic structure of buff brick with Bedford stone trim. Erected in 1925 at the cost of a million and a half, it provides residence quarters for three hundred college students and classroom facilities. The science laboratories, Little Theatre, class and lecture rooms for the department of home economics, the book store, and the art studios are located in Holy Cross Hall. The Adaline Crowley-Riedinger house is a model home in which majors in home economics have practice in house management under the budget plan. A library, made possible by contributions of alumnae and friends to the sum of one hundred and ten thousand dollars, fittingly commemorates the centenary of the Sisters of the Holy Cross. Among the oldest and most important structures in the lives of students and Sisters is the convent church of Loretto, Romanesque in style, with high altar and four niched side altars of white marble; the stained glass windows were designed and executed by the Carmelite nuns of Le Mans, France. Directly behind this church is Loretto Chapel, a facsimile of the renowned Santa Casa in Italy and carries the same rich spiritual privileges. Saint Mary's rejoices in the blessings of six chapels on the grounds in which the Holy Sacrifice of the Mass daily invokes God's graces for the student body, for the Sisters of Holy Cross, fifteen hundred in number, and for the diocese of Fort Wayne.

This brief survey of the educational life of an institution older than the diocese itself and counting more than ninety academic years in the cause of Catholic training may be concluded with the list of accreditation and recognition: "Saint Mary's College is a standard college in the State of Indiana and holds membership in the Catholic Educational Association, the

North Central Association of Colleges and Secondary Schools, the National Association of Commercial Teacher Training Institutions, and the American Association of University Women. The College is formally registered by the Board of Regents, State of New York, for its courses leading to the Bachelor degrees, and has been rated Class A by the University of Illinois. The State Board of Education has formally accredited Saint Mary's College for the four year courses in the college departments offering majors. This is the highest recognition accorded by the State Board of Education."

Crowning Le Mans Hall is a thirteenth-century statue of Our Lady of the Holy Trinity, carved to express a threefold ideal in Saint Mary's education. In this symbolism, the young college student beholds the pattern of her life, the goal of her existence. In one hand, Our Lady holds the sceptre, to symbolize the power which the educated Catholic woman possesses potentially; in the other, the hand is open to signify the stream of grace that flows from Mary to invigorate her children; on her head is a crown, to bespeak the wisdom she must exercise for salvation. Power, correctly guided by the truth that has been inculcated; grace, infused by participation in the Mystical Body; wisdom, exemplified daily by the lives of self-sacrifice for Christ in order that Heaven may be the fulfillment of all, in all, by all—such is the religious heritage of the Sisters of the Holy Cross in their centennial year; such is their educational promise.

ST. JOSEPH'S COLLEGE

Rensselaer, Indiana

By a Member of the Congregation

St. Joseph's College, at Rensselaer, grew from a bishop's dream of half century ago.

The Most Rev. Joseph Dwenger, C.P.P.S., bishop of the diocese of Fort Wayne, visioned an institution of higher learning on a tract of land, owned by the diocese, a mile south of Rensselaer.

The land, originally known as the Spitler farm, was purchased by Bishop Luers in 1867, as a site for a diocesan orphanage. The children came, boys and girls to the number of thirty-five, in 1868, under the care of the Sisters of the Holy Cross. The Rev. J. Joseph Stephan, later Msgr. Stephan, head of the Catholic Indian Bureau, was chaplain of the institution.

The last of the orphans left the asylum in 1887 when the girls were removed to Fort Wayne. The boys had been transferred to Lafayette in 1876.

The Catholic Indian Bureau purchased a portion of the

diocesan property the year the asylum closed. The Society of the Precious Blood opened the Indian School in 1888, across the road from where the orphans had lived. A withdrawal of government support closed the doors of the Indian School in 1896.

The Very Rev. Henry Drees, provincial of the Society of the Precious Blood, wanted an institution for his minor seminarians. They, as well as the major ecclesiastical students, were studying at the Motherhouse, St. Charles' Seminary, Carthagenia, O. Bishop Dwenger had his heart set on establishing a Catholic College and diocesan seminary. So the Bishop offered the provincial the land on which the orphanage had stood with the provision that the Society of the Precious Blood found a college and seminary. Father Drees accepted. That was in 1890.

The first scholastic year of St. Joseph's College opened with fifty-five students, September 3, 1891, under direction of the Very Rev. August Seifert, C.P.P.S.

From the time the institution was founded until 1925, it operated as a junior college and seminary. From 1925 until 1933 it was a seminary only. From 1933 until 1936 it was again a junior college. From the latter date to the present it has been operating as a senior college.

The student enrollment has grown by leaps and bounds since St. Joseph's became a senior college. Every year it has been necessary to add classrooms and residence facilities. The institution almost doubled the size of its plant during the past four years by building Seifert Hall, Science Hall, Drexel Hall, Xavier Hall, Noll Hall, and the fieldhouse.

Nine presidents have directed St. Joseph's during its fifty year history. They are, in order of precedence, the Very Rev. Augustine Seifert, Benedict Boebner, Hugh Lear, Ignatius Wagner, Didacus Brackmann, Joseph Kenkel, Cyril Knue, Rufus Esser, and Aloys Dirksen.

In conducting St. Joseph's College, the Fathers of the Precious Blood fulfill one of the purposes to which the society is dedicated—the instruction of youth. The community was established in Rome, August 15, 1815, by Blessed Gaspar del Bufalo primarily as a mission band. At present, in the American province, the three hundred members of the society find their labors almost equally divided among the work of missionary, professor, and pastor.

In their work as professors at St. Joseph's, they have outlined for themselves a three-point program. They strive to give every student the greatest possible moral, mental, and physical development.

THE POOR SISTERS OF ST. FRANCIS SERAPH, OF THE PERPETUAL ADORATION

Located at Lafayette, Indiana

By a Member of the Order

Perhaps in no country has any set of laws threatened to be more fateful to religious organizations than the "May Laws" of Germany, adopted early in the last half of the nineteenth century. It was during this critical period that Providence guided the steps of Right Reverend Joseph Dwenger, Bishop of Fort Wayne, Indiana, to the Motherhouse of the Sisters of St. Francis of Olpe, Westphalia, Germany, where the saintly foundress Mother Teresia Bonzel was still personally directing her little band of followers. He offered American soil as an extensive and fertile field to the Sisters in which to exercise their labors. Owing to unsettled conditions in Germany the offer was warmly accepted, and in 1875 six Sisters landed in the United States to dedicate their lives and services to the cause of the American people. Unknown and almost without means they entered upon their work of charity at Lafayette, Indiana.

While in 1876 the first buildings of the present Motherhouse, St. Francis Convent and St. Elizabeth Hospital were erected on the two lots donated to the Sisters by a benefactor, Albert Wagner, they occupied a temporary dwelling on 10th and Cincinnati Streets. Under Mother M. Alphonsa's kindly direction the little Community soon prospered. Many generous maidens urged by a spirit of consecrated service to others so swelled the ranks of the Sisterhood, that soon the Convent quarters became too small; likewise the hospital required greater bed capacity. In consequence both a new convent and a new hospital were erected in 1879, and enlarged respectively in 1883, 1886, 1896, 1914, 1921 and again in 1927. At present the buildings comprise 320,000 sq. ft. of floor space. Besides the hospital at Lafayette the community manages twenty others distributed throughout various States. The Sisterhood endeavors to keep abreast of the advance of hospital and medical science in its equipment, personnel and service. Thus through its "Class A" hospitals it endeavors to serve efficiently the various communities in which these function. To qualify its members for their work the community has established a training school at the Motherhouse to prepare its members to become registered nurses.

Material progress is very essential as a medium for the congregation's activities, but this is not, however, its main purpose. While many objectives are set before members of the congregation, a few are outstanding. Foremost of these is, of course, the sanctification of its individual members.

Another is the Perpetual Adoration of the Blessed Sacrament through which the Sisters, by their prayers endeavor to atone for the outrages committed against the Blessed Sacrament. A third feature of great importance is the invocation of blessings upon priests and their labors.

The community lends itself in a very special manner to the poor and needy, and above all seeks to have its members animated by true Christian charity and labor indefatigably, with unselfish devotedness, in behalf of the sick and the poor in hospitals, schools, orphanages, and homes for the aged. Since the congregation unites the contemplative with the active life the majority of the Sisters are trained either for teaching or for nursing.

The community is active in the training and education of youth and has a large percentage of its Sisters employed in this field. It provides ample opportunity for its members to qualify themselves to meet the present day requirements of the efficient teacher. To this purpose it conducts an accredited College at the Motherhouse and sends many of its members to higher institutions of learning. At present the congregation has charge of fifty-three schools. Loyal to the missionary zeal of St. Francis, Venerable Mother Josepha extended the scope of labor in 1904 to include mission work among the Indians in New Mexico. The first mission was laid at Pena Blanca. This place comprises both Indian and Mexican population. Two years later another mission was opened at Jemes, a district huddled within the mountains. This town in New Mexico lies within the Indian reservations and hence the schools are frequented by Indians exclusively. Here the residences are the adobe houses so peculiarly adapted to the varying conditions of the climate. Owing to the Indians' innate distrust of the whites the enrollment in these schools was very meager at first, but the Sisters gradually winning their confidence swelled the number to such an extent that ampler quarters had to be provided. Since the establishment of the first two missions nine others have been founded in New Mexico, among the last is Zuni where in 1927 sixty Indian converts were brought into the true Church on Christmas day.

The Sisterhood now numbers more than one thousand members in two Provinces, those of Lafayette and Denver, and conducts branch houses in the diocese of Fort Wayne, Omaha, Indianapolis, Leavenworth, Cleveland, Grand Island, Denver, Nashville, Lincoln, Louisville, and in the Archdioceses of St. Louis, Chicago, Santa Fe and New Orleans.

POOR HANDMAIDS OF JESUS CHRIST

*Motherhouse and Normal School Located at Donaldson**By a Member of the Community*

The Sisters, Poor Handmaids of Jesus Christ, are pioneers in the diocese of Fort Wayne. The Fathers and the Sisters of the Holy Cross are the only communities who founded their motherhouse in this diocese before the Poor Handmaids of Jesus Christ established their Provincial Motherhouse at Fort Wayne, in 1869. The Fathers and the Sisters of the Most Precious Blood and the Sisters of Providence are the only other religious communities who had establishments in the diocese of Fort Wayne prior to the coming of the Poor Handmaids of Jesus Christ. The community is of German origin.

The accounts of history reveal many truly marvelous results from small and lowly beginnings; a thought, a simple act, an impulse toward good has been the germ from which have developed great inspirations, achievements that extend far and wide throughout the world. The pages of the history of the Community of the Poor Handmaids of Jesus Christ reveal a growth that has been truly blessed and guided to a marvelous degree by the merciful Providence of God.

In poverty and utter simplicity, this community was begun eighty-five years ago by a noble-hearted, kind, but very poor young woman, in the small village of Dernbach, Germany. Her poverty was extreme; few in the little village were poorer than the family of the Kaspers; and yet this very poverty seemed to increase the charitable desires of the daughter, Catherine. As a poor child she was deprived in her younger days of every opportunity to acquire more than an ordinary common school education, but her heart was pure, and the Holy Ghost had kindled in it a great love of God and her fellow-men.

Her charity knew no obstacles to the carrying out of good. She was willing to undergo privations and sufferings if only she might glorify God in serving others. One day, whilst kneeling in prayer, the thought came to Catherine's mind, "I cannot leave my home and serve Jesus Christ in His poor, for I myself am poor, but I can be a handmaid of Jesus Christ, a poor handmaid of Jesus; yes, this I can and will be." Therefore, in addition to her own hard labor to help her family she would go to the home of some sufferer and nurse him, or offer her charity in whatever form it was needed; caring for the children, or doing the cooking, or the housework. Several young women influenced by the example and loving charity of the humble and unassuming Catherine soon joined her in nursing and caring for the sick, and the poor looked upon

them as angels of mercy in distress. But despite the good Catherine and her sisters in charity were accomplishing in this manner, she felt that the best was not yet being realized, and desiring to devote her entire life to God's honor in serving the poor and sick, she sought to fulfill her aim by seeking the advice of the Right Reverend Bishop of Limburg, Doctor Peter Joseph Blum. He listened with surprise and patience to the desires of the poor young woman. That one so in need should wish to found a community for others more in need than she, appealed to him as a noble idea, but he wished to test the sincerity of her desire. He, therefore, did not immediately consent to her plan, but he advised her to continue quietly in her work until a later day. After he had waited and watched the efforts of the little band of five for some time, he considered that their courage had been sufficiently tested, and that the hand of God lay on the work of the devout and humble young leader. In the year 1850, therefore, the little community of five received from the Right Reverend Bishop regulations to be followed in their community life and in their care of the sick and the poor. "Poor Handmaids of Jesus Christ," the Right Reverend Bishop called Catherine and her four companions when he, in the year 1851, on the feast of the Assumption of the Blessed Virgin in the neighboring parish church of Wirges, bestowed upon them the religious habit and veil and received from them the profession of the religious vows of poverty, chastity, and obedience.

Pope Pius IX in 1870, temporarily approved the constitution of the community. Twenty years later, on March 23, 1890, His Holiness, Pope Leo XIII, confirmed the approval of his predecessor by issuing the Decree of Final Approbation.

Missions were established in many dioceses of Germany and in 1859 the first house in Holland. In 1876 the Sisters opened a school in the diocese of Westminster, England.

The "Kulturkampf" in Germany put an end to the work of education for approximately seven years; however, in 1884 the work of teaching was resumed. Teaching has become for the community an activity that ranks with that of nursing. The special training required for each of these activities is given to those who follow one or the other calling.

In Europe the Community has 3304 members in 295 houses, and 180 novices. There is a novitiate in Dernbach, Germany and another at Lutterade, Holland.

The Community in America

Through the efforts of the Right Reverend Bishop Luers of Fort Wayne and the Reverend Father Koenig of St. Paul's Church of the same city, the first Poor Handmaids of Jesus Christ, eight in number, came to the diocese of Fort Wayne in 1868. They were assigned to the parish of Hessen Cassel;

here these pioneer sisters under great difficulties performed their duties of teaching and nursing in private houses.

In October of the same year the Reverend Peter Fischer, Vicar General of the diocese of Chicago, made an appeal to the sisters to take charge of the Orphanage at Rose Hill, now Angel Guardian. The Angel Guardian Orphanage now counts 800 orphans.

The Right Reverend John Henry Luers, Bishop of Fort Wayne induced the Sisters to open a hospital in Fort Wayne, which they dedicated to St. Joseph, and also converted into the American Provincial House.

The Sisters now operate hospitals at Mishawaka, LaPorte, Gary, and Indiana Harbor in the diocese of Fort Wayne, St. Elizabeth's and St. Ann's in Chicago, several others in the states of Illinois, Wisconsin and Minnesota. They conduct many schools, and have charge of several orphanages, including St. Vincent Villa, Fort Wayne. They founded and once conducted Catholic Central High School at Hammond, and have charge of the week-day religious classes in the Gary public schools.

The New Motherhouse

Eight miles from Plymouth, the county seat of Marshall County, Indiana, and a mile and a half south of the village, Donaldson, lies pretty Lake Gilbraith, and on a terrace near its shore was located the summer resort "Lake Gilbraith Hotel." The sisters purchased this hotel on March 18, 1918, and converted it into a convent to serve as a home for convalescent sisters. The grounds were named St. Amalia. On July 10, 1920, the corner-stone of the new convent, Ancilla Domini, was laid.

Ancilla Domini with its beautiful Gothic convent-church was solemnly dedicated on May 24, 1923, by the Right Reverend Bishop of Fort Wayne in the presence of two other bishops, two monsignori, forty-two priests, and nearly one thousand members of the laity. The Motherhouse, in addition to the Novitiate, includes the high school for the teaching sisters and the nurses. The high school offers the four year course required by school law, and is affiliated to the Catholic University of America.

Convent Ancilla Domini is the home of the sisters. To it they return annually for a few days of recreation and of retreat, for the continuation of normal and college work during the vacation periods, and, in days of illness, for convalescence.

There are today 626 professed religious, 48 novices, and 14 postulants in the Community. The spirit of the Community is charitable and progressive. Simplicity is a distinctive mark of the Poor Handmaids of Jesus Christ.

DIVINE HEART MISSION HOUSE

(Society of the Priests of the Sacred Heart, S.C.J.)

Donaldson, Indiana

*The Divine Heart Mission House, Donaldson, Indiana**By a Member of the Society*

The Divine Heart Mission House is the Preparatory Seminary of the Priests of the Sacred Heart in the United States. It is situated near the little hamlet of Donaldson, Marshall County, amidst fields, meadows, and woods, a scene characteristic to Indiana.

The school was built during the summer and fall of 1935, and on December 4, 1935, it was opened to all who desired to dedicate their lives and all their faculties to the service of the altar, the glory of God, the salvation of souls, and the sanctification of self. Its founder was Rev. Fr. Henry Hogeback, S.C.J. At present there are forty-five students and nine teachers with us. The students preparing themselves for the singular honor of becoming another Christ, follow a six years' course of careful training in the so-called classics. After completing his studies, the young aspirant will enter the novitiate located at Sainte Marie, Ill. After his novitiate the young religious takes up his studies at the Major Seminary at Hales Corners, Wis. After his ordination the young priest is ready to be sent anywhere the Superiors see fit, in accordance with the aim and purpose of the Society.

The main aim and purpose of our Society is the promoting of the spirit and practice of love and atonement, in short the devotion to the Sacred Heart. The Encyclical of Pope Pius XI of May 8, 1928 "Most Merciful Redeemer," is regarded by our members a proof that the Holy Father thinks this devotion necessary for our time, and recommends its practice to the whole world. Apart from the general purpose of the Society which consists in the honoring of God and the self-sanctification of its members by the three simple vows of poverty, chastity, and obedience, the members pledge themselves to cultivate an especial devotion to the Sacred Heart of Jesus, namely by returning His love, and by making reparation for the indignities heaped upon Him, and of which He has so bitterly complained. The members of the Society constantly practice the exercises which the Divine Lord impressed upon St. Margaret Mary, namely; the Mass of reparation, Communion of reparation, the celebration of the First Friday devotion, the Holy Hour each Thursday evening and the daily adoration before the exposed Sacrament; imitating Our Saviour in His life of constant immolation for mankind by lives of love and immolation of self, offering up all their prayers, works, and crosses in union with the Sacred Heart

with the intention thus to offer up to the Lord a sacrifice of expiation, praise and love.

In the spirit of loving atonement we combine the apostolic and missionary life with the high ideals of the contemplative life. Our missionaries work with zeal among the Indians of South Dakota, and in the poor Negro and Mexican parishes of East Chicago, South America, Africa, Asia, and in those countries of Northern Europe which Protestantism has estranged from the faith and loving Heart of the Redeemer. Many members devote their lives to the education of youths, especially those of the poorer classes, and those who are called to the priesthood. Others regard themselves as the humble co-workers of the secular clergy by preaching, teaching, giving missions and retreats.

If the Sacred Heart will bless, as He has promised, every house where His picture is venerated, then certainly, He will bless the diocese and the country which shelter a society devoted to His Sacred Heart.

HISTORY OF THE SISTERS OF ST. JOSEPH OF TIPTON, INDIANA

By a Member of the Congregation

The Congregation of the Sisters of St. Joseph was founded at La Puy, France, in 1650, by Father John Paul Medaille, S.J., assisted by Rev. Henri de Maupas, a friend and disciple of St. Vincent de Paul, for the Christian education of children. A number of young women, eager for social service in religion, offered themselves and were received by the bishop as the first members of the congregation. The constitution, drawn up by Bishop de Maupas is based on the rules of St. Ignatius. The rapid growth of the congregation soon spread its benign influence over the greater part of Europe. One hundred and seventy-six years later the Congregation was introduced into the United States by the Rt. Rev. Joseph Rosati of St. Louis, Mo. The Mother House at Tipton owes its foundation to the Rt. Rev. Joseph Dwenger, Bishop of the Ft. Wayne diocese. Mother Mary Gertrude Moffit, with two companions opened the Tipton Convent, February 15, 1888.

True to the tenets of the original constitution this little band which was soon joined by others set about to engage in the work of social service among the laity and the Christian education of youth. The unselfish performance of the works of charity and Christian education soon manifested itself in the then growing parish of St. John. Four years later the first high school class was graduated and in 1941 the fiftieth class was received into the St. Joseph's Alumni Association. This organization numbers among its members priests, sisters, lawyers, teachers, nurses, and many men and women engaged

in the business world. It is gratifying to note that of the large number of its young women who have entered the St. Joseph's Novitiate, all are teaching or preparing to teach. The scholasticate is affiliated with the St. Mary's College, Notre Dame, Indiana. Besides the educational labors of the Community in the parochial schools of the diocese, the Sisters have established and doubled the capacity of three hospitals. The Good Samaritan Hospital training School is located at Kokomo. This school was opened in 1915 and graduates Sister nurses also. After becoming registered nurses those Sisters who have an inclination to do so finish College courses for the degree in nursing education.

In connection with the Novitiate is a class of aspirants for girls who have completed their eighth grade and who are not yet sixteen years of age—the age required for entrance. The lack of money or education is no barrier for entrance, but the age limit is thirty-five years.

The Congregation of the Sisters of St. Joseph of Tipton, Indiana, is a Community of diocesan right, therefore, it is under the direct supervision of the Most Reverend John F. Noll, Bishop of the diocese.

THE SOCIETY OF MISSIONARY CATECHISTS

Located near Huntington

By a Member of the Society

The Society of Missionary Catechists owes its origin to an interview which a certain Peter O'Donnell had with Father Noll at Hot Springs, Ark., in 1921. Mr. O'Donnell, who had been a Chicago policeman, before moving to Long Beach, Cal., for the benefit of his health, accumulated a little fortune in the latter city in a brief time by investing his modest bank account in real estate. Long Beach had a large Mexican population, as did the neighboring city of Los Angeles, and the few priests and Sisters who could talk their language were inadequate to reach a small percentage of them by catechetical work.

Because Father Noll was the editor of a paper which had a national circulation, Mr. O'Donnell begged him to found a semi-religious Community of Sisters, who would give of their time to the work of instructing children who were neither in parochial schools nor near enough to a Catholic Church to attend divine services.

Father Noll expressed himself most sympathetic towards the idea, but did not believe that he had the time to found, build up and supervise a new Religious Community. But Mr. O'Donnell, who offered \$50,000.00 towards the founding of such an institution, declared that he would not be interested unless that institution were located at Huntington, Indiana, and fostered by OUR SUNDAY VISITOR.

This meeting seemed to be very providential as was also a casual meeting which Father Noll had only a short time before with the Rev. John J. Sigstein, Chaplain at St. Bernard's Hospital, Englewood, Chicago. Father Sigstein had just formed the nucleus of such a Community which was constituted of three Chicago young women whom the Sisters of Notre Dame at their Academy at Longwood, in the south side of Chicago, harbored while Father Sigstein gave them spiritual direction.

On his return home from Hot Springs, Father Noll carried the wish of Mr. O'Donnell to Father Sigstein who, of course, was delighted at finding both a benefactor and a sponsor, but he had a fear lest the Archbishop of Chicago would not release him for incardination in the Diocese of Fort Wayne, where Huntington and OUR SUNDAY VISITOR are located.

But upon pressure from Father Noll, Archbishop Mundelein gave his consent to the transfer, and OUR SUNDAY VISITOR provided a farm of more than 200 acres which had previously been purchased as a site for a *Home Mission Seminary* to be conducted under the auspices of the *Catholic Church Extension Society*, but which the Executive Committee of that Society later decided not to build.

Father Sigstein had selected for his Community the name "*The Society of Missionary Catechists of our Blessed Lady of Victory*" and without consulting Father Noll named the place on which the building was to stand VICTORY-NOLL.

In the year 1924, a very elegant Motherhouse, Novitiate and Training School was erected on this property, beautifully situated on an eminence overlooking the Wabash Valley. The building is of Spanish Mission design, and it was formally dedicated on July 5, 1925, just a few days after Father Noll was consecrated Bishop. The initial construction work and equipment cost \$240,000.00. towards which Mr. O'Donnell later gave another \$50,000.00.

OUR SUNDAY VISITOR carried the balance of the cost, and from the beginning has paid the entire expense of maintaining the institution where about sixty Catechists have been normally housed for the past ten years.

Mr. O'Donnell, who died in 1938, had the satisfaction of seeing in action a great many Catechists to whom the Bishops of Los Angeles, San Diego, and Monterey-Fresno have assigned large fields. The Catechists also labor in the Archdiocese of Santa Fe, the new diocese of Gallup, and in the Dioceses of El Paso, Amarillo, Salt Lake City and Reno.

In the Diocese of Monterey-Fresno alone more than 10,000 children are instructed by the Catechists, the largest center being that located at Redlands, California.

At that place OUR SUNDAY VISITOR was able to purchase for the Catechists, at a very low price, a large edifice seemingly built providentially for the special purpose of the Catechists. It is of Mission style construction, the center of which is surmounted by two steeples, and monastery corridors encircle the whole building. Besides being used by the fifteen Catechists who are all-time residents there, it has sufficient capacity to house the more than sixty Catechists working in California during their annual Retreat and summer school. *The Queen of the Missions* is located on a high eminence, a part of twenty-five acres of ground, most of which is occupied by orange groves. At a little distance the San Bernardino Mountains rise high, and add to the picturesqueness of the place.

The Catechists also occupy a large building at Las Vegas, New Mexico, to which members of the Society working through New Mexico and Texas come for their annual Retreat and Summer School.

In the Diocese of Fort Wayne there are large settlements of Mexicans in the cities of East Chicago and Gary, and the Catechists are located at three centers in this area, where they instruct Mexicans, Italians and the colored. They are also located at San Pierre and Goshen, Ind., from which centers they instruct children of a wide area who have not the advantage of parochial schools. Summer Vacation Schools are also conducted by the Catechists.

In the year 1937 additional facilities were provided for the growing Society in another building erected adjacent to and connected with the Motherhouse at Victory-Noll.

The Society is *no longer a semi-religious*, but a *real Religious Community*, having had its Constitution approved by the Sacred Congregation of Religious in 1938. It receives young women between the ages of eighteen and thirty into its Postulancy and then into a two year Novitiate. The Catechists are well trained for their catechetical, social service and medical missionary work.

The Capuchin Fathers, who conduct a Novitiate for the Detroit Province on the same plot of ground originally purchased for the Home Mission Seminary, serve as spiritual guides and as instructors for all those in training.

The Society now counts some 250 members, with fairly large classes in the Novitiate and the Postulancy.

Mr. O'Donnell believed that 1,000 members were needed in this Community to meet the needs even of the southwest and far west, and he did not overestimate that need, nor the demand which is being made on the Society for Catechists from all parts of this big country to open centers for home visiting and the instruction of scattered Catholic children.

ST. FELIX MONASTERY, HUNTINGTON, INDIANA

By Rev. Marion Roessler, O.F.M. Cap.

The Capuchins are comparative late-comers to the Diocese. This autonomous branch of the Friars Minor, together with the Observants and the Conventuals, follows the Rule of St. Francis of Assisi. Recognized as a separate reform of the Franciscans by Clement VII in 1528, the Capuchin Order has spread into all countries of the civilized world, with many missions in pagan lands. Founded at a time when the Church was in the throes of Luther's revolt, the Capuchin Order soon acquired a fame for apostolic zeal, and was no small factor in the counter-Reformation. By constitution and tradition the Order endeavors to be of assistance to the Bishops and their clergy in the fostering and spreading of the Kingdom of Christ.

By invitation of His Excellency the Most Reverend Bishop Noll, the Province of St. Joseph of the Capuchin Order, with headquarters at Detroit, decided to found a house in the Diocese of Fort Wayne. A site about a mile west of Huntington, Indiana, was chosen, thirty acres being donated by Bishop Noll for the purpose. It was decided to erect a large monastery, to house the novitiate of the Province.

Ground was broken for the building on February 27, 1928, and the cornerstone was laid by Father Benedict, then Provincial, on May 18. The monastery was dedicated to St. Felix of Cantalice on April 2, 1929, with Bishop Noll officiating in the presence of some eighty-eight members of the clergy. His Excellency preached a sermon on the glorious history of the Capuchin Order, and closed with hearty words of welcome and sincere appreciation of the work done thus far by the Fathers of the Province.

St. Felix is in the Florentine Renaissance style. The building is composed of two parallel main wings, each two hundred and eight feet long. The west wing is reserved for novitiate purposes, the east for the professed religious. Between these two wings, and connected with them by a cross wing, are the chapel, boiler room, the library and infirmary. The high basement contains the refectory, the kitchen, storage rooms and various workshops. The grounds have been beautified by extensive planting of trees and shrubs. At present the monastery can accommodate eighty-five religious, each one occupying a separate cell.

Since the first class of novices moved into the building in 1929, St. Felix has given forty-five priests and sixty-nine students in major studies to the Order. The novitiate lasts one year, during which time the young men are formed to the ideals of the Capuchin Order and imbued with the spirit of

St. Francis. During this year studies are quite subordinated to the main task of learning the Capuchin religious life.

The Fathers attached to the Monastery have always been at the call of the diocesan clergy. During the twelve years of the Monastery's existence, the Fathers have responded to more than two thousand requests for parochial assistance on Sundays and Holy Days, besides substituting for absent priests for a total of more than sixty months. They have given twenty-three retreats to religious communities, twenty-six closed retreats to laymen, and have conducted the Forty Hours devotion thirty-eight times. Besides all this they are active as ordinary and extraordinary confessors to several religious communities.

THE OBLATES OF MARY IMMACULATE

Mission Houses at Ligonier and Gary

By an Oblate Father

Charles Joseph Eugene de Mazenod and three fellow diocesan priests started preaching to the poor of France in 1816. In ten short years, the rules and regulations of their fast growing community of missionaries were approved by Rome, February 17, 1826. They were further empowered by Pope Leo XII to carry the title Oblates of Mary Immaculate. These priests, popularly known as the Oblate Fathers, selected as their motto, "He hath sent me to evangelize the poor." In one hundred and twenty-four years, this religious congregation has mushroomed in such rapid fashion that today records state it to be standing fourth in numerical strength, numbering over 5,500 professed religious, working on the five continents.

From Canada, in 1848, Oblate missionaries came to the United States to establish a mission at Brownsville, Texas. Soon after houses were established in Buffalo, New York and also Lowell, Massachusetts. From these three centers the missionaries went forth preaching missions among Irish and French immigrants from coast to coast, and in time founding houses in every section of the country. There are now over six hundred Oblate Priests and Brothers in the United States. They form four Provinces, one in the North and East, one in the Southwest, and one Franco-American and one German-American Province.

In the Northern and Eastern States the Fathers of the First American Province have followed closely in the tradition of their Founder, preaching to the Poor of Christ in the large industrial centers and in remote rural districts. Laboring in such fashion, they attracted the notice of John Francis Noll, now Bishop of Fort Wayne. He invited these missionaries to establish a house in Ligonier, Indiana—from which they could branch out into the diocese of Fort Wayne, preaching the word

of God. He asked them to care, also, for the small Catholic group which resides in Ligonier and its surrounding environs. Thus it was that in May, 1934, the Ligonier house was opened, housing six missionaries who, besides saying Mass in Ligonier at 8:30 A.M. each Sunday, celebrate a 10:00 A.M. Mass each Sunday in Albion, a mission fourteen miles southeast of Ligonier. Lake Wawasee, with its summer crowds, was likewise entrusted to their care with four Masses being celebrated each Sunday during the summer, at the Little Flower Chapel on the Lake. Ligonier is the focal point, however, from which the Oblate Fathers carry on the work for which they were founded—that of preaching missions, retreats, Forty Hours, novenas, tridiums, days of recollection, etc., throughout the Fort Wayne diocese.

In April, 1939, Bishop Noll further entrusted to the care of the Oblate Fathers another of his loved endeavors—the spiritual instruction of the Negro. Thus, in April, 1939, he asked them to care for the Catholic Negroes in the city of Gary, Indiana. To this work the Oblates also brought their first love—that of establishing a mission house from which they could work out and do the work for which they were founded—so that in the diocese of Fort Wayne alone there are two of their mission houses together with two parishes, a fact which takes place in only one other diocese in the First American Province. Truly can it be said, with all humility and with due regard for the providence of God and the prayers of His Blessed Mother, that the Oblate Fathers have seen the ideal of their founder still upheld—for they can truthfully speak the other half of their motto, "The poor are being evangelized."

COMMISSARIATE OF THE TRANSFIGURATION SLOVAK FRANCISCAN FATHERS

Located near Valparaiso

By a Member of the Commissariate

In the year 1926, two Fathers from the Province of the St. Salvatoris, in Slovakia, were sent by their superior to the United States. They were to conduct missions among the Slovak people throughout the states. For two years they labored zealously, but had no place they could call their own. They depended on the generosity of the secular priests where they happened to be conducting missions.

Seeing the necessity of having their home take care of the spiritual and temporal affairs they petitioned Rome for the necessary permission. On March 6, 1928 the Minister General at Rome granted their request. Their first Monastery was canonically erected October 2, 1929 in Pittsburgh, Pa.

There were other Slovak Franciscans already in America

but they were born and educated here in the United States, but were not affiliated with the Province in Slovakia.

The labors of these two missionaries became so great that they again had recourse to Rome for assistance. Rome again approved on January 28, 1929. In February, 1929 the Commissariate of the Holy Cross in Ljubljana (Jugo-Slavia), to which most of the young American Fathers belonged at the time granted them permission to form their own Commissariate. This Commissariate became known as that of the Transfiguration by which name it is known to date.

The Slovenian Fathers of the Holy Cross in July 22, 1929 presented to our Fathers a parish which they conducted for many years. This parish and its residence in Clifton, N. J., is now being taken care by the Slovak Franciscan Fathers.

In a short time it became apparent to the Fathers, that they must expand. New priests were being ordained and no place to house them. Through the kindness and generosity of a certain benefactor land was donated to the Franciscan Fathers. Plans were soon drawn up to establish a monastery in the diocese of Fort Wayne, Indiana. The Most Rev. John F. Noll, D.D., granted the necessary permission to remain and assist pastors of Slovak parishes in Lake County. The Minister General of Rome also approved of the erection of a new monastery. On July 4, 1935 the new monastery of the Friars in the diocese of Fort Wayne, Indiana, was completed and dedicated. Besides a new beautiful monastery the grounds contain a shrine dedicated to the Mother of Sorrows.

Our Fathers are also located in the diocese of Buffalo, N. Y., where they administer to the spiritual wants of the Slovak people.

Although but a short time established in this country the Commissariate has plans for a school and Seminary for its students.

THE REDEMPTORISTS IN INDIANA

Located at Lebanon

By The Rev. M. Lorenz, C. SS. R.

Most Reverend John Francis Noll, in 1927, offered the parishes at Lebanon and Cicero, Indiana, to the Redemptorist Fathers of the St. Louis Province.

The Provincial of the Redemptorist St. Louis Province, Rev. Edward Cantwell, suffering at the time with a broken leg in a Davenport hospital, deputed Father P. E. Foerster, one of his Consultors, and Father C. D. McEnniry, later a Consultor to the Redemptorist General in Rome, for the interview. After Bishop Noll, at South Bend, on August 16, 1927, formally made them his offer, Fathers Foerster and McEnniry came to Leb-

anon, thoroughly inspected the Church and property, and decided upon a favorable report to Father Cantwell.

In due time Father Cantwell obtained the necessary permission from our Superior General in Rome to accept the place with the understanding that it could be a headquarters for Redemptorist missionary work. And on November 3, 1927, at a meeting at Fort Wayne, Indiana, Bishop Noll signed all the necessary documents transferring the parish of St. Joseph's in Lebanon and Sacred Heart, an attached mission station, in Cicero, to the Redemptorists.

At the command of the Provincial, an experienced man in Redemptorist pioneering, Rev. Louis McKeown, came to Lebanon Nov. 22, 1927 to relieve the Rev. James M. Fitzgerald, who was the fourteenth resident pastor since 1874. Father McKeown was appointed Superior over his associates in the first community of Lebanon: Fathers Thomas Nealon, F. Winderlin, L. Nugent and Brother Hubert.

The understanding in the community was that two of the Fathers would be away conducting missions, Forty Hours, novenas and retreats, which are the particular work of the Redemptorist Congregation, and the other two Fathers would care for the Lebanon and Cicero parishes. Accordingly, Fathers McKeown and Nugent were away on missionary labors the greater part of the year, while Fr. Nealon took care of St. Joseph's parish and Fr. Winderlin regularly drove to Sacred Heart parish each Sunday. The Bishop also had an understanding with the Fathers that they would be of service, whenever possible, in helping or relieving the priests in the neighboring parishes of the diocese.

The Sons of Saint Alphonsus have carried on in the same smooth way for nearly thirteen years. To relate either their parish doings or their missionary labors would mean a record of names and activities that may be uninteresting to the reader.

Saint Alphonsus Liguori is renowned in the Catholic Church as the "Doctor of Prayer." Because of his epoch-making "Moral Theology," he is best known, especially to priests as "The Prince of Moral Theologians." His "Theology," preeminent among his varied prolific writings, is only one among his many truly great works during ninety-one years of a tireless life.

His principal work was to organize a group of priests and lay-brothers into a band of religious workers who would strive to attain a high form of holiness and at the same time go out into villages and towns to preach to others, especially the poor and neglected, the message of salvation.

These workers were united into a religious congregation called the Congregation of the Holy Redeemer—Congregatio

Sanctissimi Redemptoris (C.Ss.R). They are popularly known in the United States as Redemptorists.

They came to the United States in 1832, one hundred years after Saint Alphonsus founded them. The Western United States Province was formed in 1875, with headquarters at St. Louis, Mo. The twenty-third of the twenty-six foundations in the St. Louis Province was established, under Bishop Noll, at Lebanon, Indiana.

FRANCISCAN FATHERS

Located at Angola, Indiana

By a Member of the Order

In 1930 with the approbation of the Most Rev. John F. Noll, D.D., Bishop of Ft. Wayne, plans were made to establish in Angola the Novitiate of the newly erected province of Our Lady of Consolation of the Order of Friars Minor Conventual. Under the direction of Very Rev. Aloys M. Fish, O.M.C., Minister Provincial, the old Croxton homestead on West Maumee St. was purchased and alterations and additions were made to suit this purpose. The novitiate was canonically erected on September 16, 1931 and on October 7th of the same year the chapel and building were solemnly blessed by His Excellency, Bishop Noll. At the same time the parish of St. Rita in Angola was turned over to the care of the Friars and the name of the titular changed to St. Anthony of Padua.

The first superior and Novice Master was the Rev. Clement Orth, O.M.C. Fr. Clement also assumed the duties of pastor of the parish, and remained in charge until July 26, 1936. He was succeeded as pastor and superior by the Rev. Andrew Maas, O.M.C., and Rev. Stanislaus Ronellenfitch, O.M.C., was appointed Master of Novices. Fr. Stanislaus was forced to resign due to ill health in the following year and his place was taken by Rev. Patrick Gauchat, O.M.C. Fr. Patrick remained as Novice Master until the time of Fr. Stanislaus' return and then was transferred to the major seminary at Carey, Ohio, as professor of history.

The Provincial Chapter of 1939 transferred Fr. Andrew to Broken Bow, Nebraska and Fr. Stanislaus to Carlsbad, New Mexico, and appointed as Master of Novices and pastor of the parish the Rev. Ignatius Hanley, O.M.C. Rev. Hubert Kobunski, O.M.C., was made Socius to the Master of Novices. At the present time the personnel of the Novitiate consists of four fathers, six clerical novices and one lay brother.

The Friars Minor Conventual are one of the three families of the first order of St. Francis founded in 1209 by St. Francis of Assisi. Due to the fact that the color of their habit is black they are often referred to as the "Black Fran-

ciscans." The first American province was canonically erected in 1872 and headquarters were established in Syracuse, N. Y. A second province was founded in 1912 with the provincial house in Buffalo, N. Y. The province of the Lady of Consolation, of which the novitiate in Angola is a part was separated from the Syracuse province in 1926 and established as an independent province in the same year. The provincial's office was set up in St. Anthony's Friary in Louisville, Ky., and the Very Rev. Seraphin Schlang, O.M.C., was elected the first provincial. In 1929 he was succeeded by the Very Rev. Aloys Fish, O.M.C., during whose administration the novitiate was erected. Fr. Aloys held office until 1935 when the Very Rev. Anthony Hodapp, O.M.C. was chosen to succeed him.

The members of the province are engaged in parochial and missionary work in various states from Ohio to California. They conduct a pro seminary for aspirants to the Franciscan priesthood at Mt. St. Francis, Indiana, the novitiate in Angola and the major seminary of Our Lady of Consolation in Carey, Ohio. At the present time the province includes 75 priests, 22 professed clerics and 6 clerical novices.

POLISH FRANCISCAN FATHERS

Located at Cedar Lake

*The Immaculate Conception B.V.M. Theological House of
Studies and*

The Stella Maris Mission House

By Rev. Cyril Piontek, O.F.M.

These two Franciscan institutions are but of recent date in the diocese of Fort Wayne. They were established in the year 1938, and are located within the parish limits of the Holy Name Church of Cedar Lake, just one mile from the village of Cook and also one mile from the village of Cedar Lake proper, on county road "K", on the estate known in the past for some twenty-five years as "The Pioneer Cedar Lake Golf Course," or also "The Einsele Golf Course," from the proprietor's name, Mr. George Einsele being the originator and owner of same.

The entire property consists of some 170 acres of land, two large and modern houses erected some fourteen years ago of solid building material for hotel and summer resort purposes, demanding an outlay of about \$300,000.00 not counting the proprietor's own work and supervision during all these twenty-five years.

On March 2, 1938, by a legal transaction of sale, for a bargain price of \$51,000.00, all this property passed into the hands of the Franciscan Fathers' Province of Pulaski, Wis-

consin, in the diocese of Green Bay, under the corporate name: "The Order of the Franciscan Fathers of Green Bay, Wisconsin," and has been recorded as such with the Registrar of Lake County at Crown Point, Indiana, on March 2, 1938.

These two above named institutions, then, although forming a distinct unit for themselves and established for two different purposes, are but the subsidiaries of the motherhouse at Pulaski and of the Franciscan theological seminary at Green Bay, Wis.

*The Immaculate Conception B. V. Mary House of
Theological Studies*

This building, erected in 1926, formerly a three stories clubhouse and a modern country hotel combined, represents to the eyes of the visitor an edifice of colonial style with an omen of a century's duration. It is constructed according to the most modern devices, of solid and concrete building material, of red paving brick, and in all details fire-resisting. Although the original proprietor of this building, when making plans for it, never thought that some day this edifice would be changed into a Franciscan friary and a theological seminary, yet it seems that by God's Providence everything was exactly planned for this purpose and today, it really makes an exquisite house of theological studies.

This building is a structure of 154x60 feet, three stories high, with a living accommodation for exactly forty Franciscan friars. The one half of the first floor contains a large hotel kitchen with all the modern equipments, a cozy dining room where some 150 persons may be served simultaneously; the other half of the entire space on the first floor was mapped out for a commodious dance hall with two convenient guest rooms, now converted into a spacious oratory with a capacity of 200 chairs, whilst one of these rooms makes at present a convenient sacristy, and the other a side chapel with two small altars for saying Mass and also a fine place for a Reed organ and a choir of the Franciscan theologians. The second floor, with an ample corridor going lengthwise through the whole building, and symmetrically divided into twenty rooms, having ten on each side of the corridor, was originally destined for hotel and summer resort accommodations now, however, making a convenient Franciscan friary with twenty rooms for the Fathers and Brothers assigned for this house. The third floor, when bought, was left unfinished, but also had a general outlay for another twenty convenient hotel rooms. After the purchase of this property, plans were made and operations immediately started to finish this third floor and have these twenty rooms ready for the opening of the school year at the beginning of next September, all this work being done mostly by the friars themselves. The third floor, then, ac-

commodates the Franciscan students of the first year in theology, being at the same time a filial to the theological house at Green Bay, which, however, due to the lack of space, cannot house more than thirty theologians besides the necessary number of Fathers and Lay-Brothers at this institution at Green Bay, Wisconsin.

When the first six friars from Pulaski arrived at this place on March 2, 1938, having with them just small handbags, they immediately felt at home, because the former hotel and surroundings appealed to them as being built for monastery purposes. And moreover, the seller of this property, Mrs. George Einsele, welcomed them with a warm heart, handing to them also all the movable property, equipments, furniture, kitchen and hotel rooms utensils and all the various items on the entire property as a personal gift.

On April 21, 1938, this being Thursday within the octave of Easter, the first solemn event at this institution took place, namely that of a solemn dedication of the oratory and the whole institution. The ceremonies began at 9 o'clock A. M., by His Excellency, the Most Rev. Bishop Noll, the Ordinary of the Fort Wayne diocese.

At present, there are twenty students of theology at this place, thus filling all available space of this institution.

Sunday and Monday, May 19th and 20th, 1940, are also eventful days and of special historical value for this institution. His Excellency, Bishop Noll of the Fort Wayne diocese arrived at this place in order to confer, for the first time, to the twenty Franciscan students of this seminary the tonsure and the first two minor orders.

The Stella Maris Mission House

This building, 164x62 feet, erected originally in the style of a "Chinese pagoda," was planned by the original proprietor, Mr. Einsele, for a permanent hotel for amateurs of outdoor sun baths. It also represented a solid building, erected of red paving brick. But when the depression came and the banks were closed, this structure was left unfinished with the exception of the middle tower, covered with a temporary and cheap paper roof.

It is located about 1,000 feet from the first institution, in the midst of a 54 acre stretch of oak-woods, containing six various species of oak; two artificial small lakes, just in front of the building, and some sixteen acres of land for garden and farming purposes, give it a magnificent and majestic appearance. Left, however, without further care, it was destined for inevitable ruins.

After the completion of this building the first entire floor will offer a larger oratory, dining room, halls of larger meet-

ings. With the consent of His Excellency, the Most Rev. Bishop Noll, this building, when finished, should serve as a retreat house for laymen. It was solemnly blessed on May 12, 1941, by Bishop Noll.

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